Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 124

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

Part VI (503 to 608 Names)

॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2003

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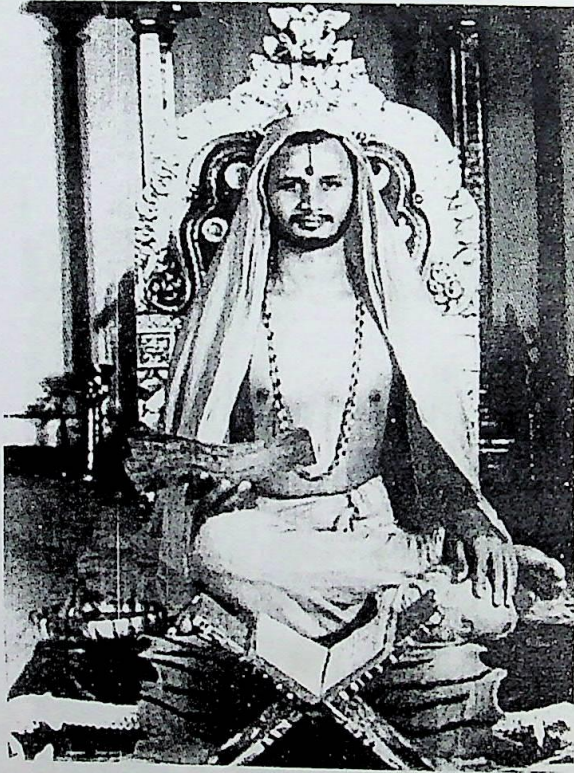
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2003

॥ श्रीः ॥

श्रीमन् मध्वाचार्य मूलमहासंस्थान

श्रीमद् उत्तरादिमठाधीशाः

श्री श्री १००८ श्री सत्यात्मतीर्थ श्रीपादाः

Śrī Śrī 1008 Śrī Satyātma Tirtha Mahān

Vairāgya Mūrti & Jñāna Mahāprabhu

and Guru for the Author

|| श्री लक्ष्मीवेंकटेशो विजयते ||

|| श्री हयवदनमध्वेश पाहि ||

|| श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ||

Sri Vishnusahasranama Bhashya Sangrahartha

Part VI

[503 to 608 Names]

[उत्तरः to वृषप्रियः]

By

TAMRAPARNI SUBBACHAR RAGHAVENDRAN, M.A., B.L.

(T. S. Raghavendran, Advocate, Coimbatore)

S.M.S.O. SABHA

Chirtanur (Near Tirupati, A.P.)

PIN 517 503

SRI VISHNU SAHASRANAMA BHASHYA SANGRAHARTHA Part VI — With English Rendering by Sri T. S. Raghavendran, M.A., B.L., 45, Bharati Park Cross Road 3, Coimbatore, PIN 641 011. Published by S.M.S.O. SABHA, Chirtanur (Near Tirupati, A.P.), PIN 517 503. Printed Pages xxvi + 167 April, 2003

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PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 116th publication **'Sri Vishnu Sahasranama Bhashya Sangrahartha'** Part VI from 503 to 608 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with reference to the various sacred works like Bhashyas of Srimad Acharya on Brahmasutras, on Upanishads and other sacred works.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana—Sri Great Vayu—Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been traditionally and systematically well trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock,

to fulfil the promise made to his father and Vidya-Guru. This humble Sri T.S.R. is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is that the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 69 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. *I honestly feel that such books are the need of the hour.*

(1) श्री वायुतत्त्वमहिमा--The Unique Glory of Sri Vayu Tatwa. 1992

(2) अचिन्त्यशक्तिविचारः—Incomprehensible and Extra-ordinary Power of Lord Narayana. 1994

(3) जीवकर्तृत्ववादविचारः—Action or Agency of the Soul. 1995

(4) भगवद्गीतायां अवक्षेपकाः—Quiz in Bhagavad Gita. 1995

(5) गीता यथार्थ भाव संग्रहः—अर्जुनविषादयोगः—प्रथमोऽध्यायः Authentic Elucidation of Gita—I Chapter—Arjuna's Mental Distress. 1995

(6) हरिः परतरः—Hari is Supreme. 1995

(7) गीता यथार्थ भाव संग्रहः—सांख्यं=ज्ञानं—श्लोकाः १–३८ Authentic Elucidation of Gita—II Chapter Part 1 Sankhyam=Knowledge. Verses 1 to 38. 1996

(8) गीता यथार्थ भाव संग्रहः द्वितीयोऽध्यायः—योगः=उपायः—श्लोकाः ३९–७२—Authentic Elucidation of Gita—II Chapter, Part II Yoga=Means. 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः—अष्टादशोऽध्यायः (1 to 170 श्लोकाः) पाण्डवदिग्विजयः Mahabharata Tatparya Nirnaya, 18th Chapter Verses 1 to 170. Tour of Pandavas. English Translation. 1996

(10) सत्यं जगत् World is Real. 1996

(11) "Gitavil Puriyada Pudirgals" (in Tamil—SMSO Publication) 1996

(12) श्रीनिवास विवाह प्रशंसनम् Glories of Lord Srinivasa's Marriage. (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः—दशमोऽध्यायः श्री वेदव्यास अवतारः (Slokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम्—Yamaka Bharatham. 1997

(15) तत्त्वतो भेदः—Difference Is Real. 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः—11th Chapter श्रीकृष्णचरिते अंशावतरणम् (1–237 Slokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः—29th and 30th Chapters (Samasta dharma nirnaya and Aswamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः—20th Chapter (Slokas 1–246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः—31st and 32nd Chapters. 1998

(21) श्रीमन्महाभारततात्पर्यनिर्णयः 12th and 13th Chapters—Marriage of Vasudeva and Kamsavadha 1999

(22) [जीवगणाः] नीचोच्चभावं गताः Souls are Higher and Lower 1999

(23) Jivanin Sayalpadum Thiramai (in Tamil) 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः—14th, 15th and 16th Chapters. 1999

(25) श्रीमन्महाभारततात्पर्यनिर्णयः—17th Chapter 2000

(26) श्रीविष्णुस्तुतिः By Sri Sri 1008 Sri Satyasandha Mahan 2000

(27) विनायक चतुर्थी (वेदानुसारेण) 2000

(28) श्रीमन्महाभारततात्पर्यनिर्णयः—19th Chapter 2000

(29) श्रीमन्महाभारततात्पर्यनिर्णयः—23rd, 24th and 25th Chapters 2000

(30) श्रीमन्महाभारततात्पर्यनिर्णयः—27th and 28th Chapters. 2000

(31) Three Rathnas of Sri Vadiraja Mahaprabhu 2000

(32) Mahimas of Srimad Bhagavatham 2001

(33) Rishi Panchami Vratha Katha Mahima 2001

(34) Dhruva—Supreme Devotee of Sri Hari 2001

(35) Sri Satyanarayana Vrathakatha Mahatmya 2001

(36) Critical Analysis of Nyaya School. 2001
न्यायमतसूक्ष्मविचारः

(37) Sri Vishnusahasranama Bhashya Sangrahartha Part I (1 to 106 names) 2001

(38) Jolts of Jayatirtha 2001

(39) Tirtha Prabandha–Part I—Paschima Prabandha 2001

(40) Harikathamruta Sara—Mangala Sandhi 2001

(41) Glories of Brahma Tarka 2001

(42) Harikathamruta Sara—Karuna Sandhi 2001

(43) Sri Vishnu Sahasranama Bhashya Sangrahartha Part II (107 to 202 names) 2002

(44) Tirtha Prabandha–Part II—Uttara Prabandha 2002

(45) Tirtha Prabandha–Part III—Purva Prabandha 2002

(46) Sangraha Ramayana—Tamil (Bala Kanda and Ayodhya Kanda I Part) 2002

(47) Harikathamruta Sara—(Vyapti and Bhojana Sandhi) 2002

(48) Tirtha Prabandha–Part IV Dakshina Prabandha 2002

(49) Vibhuti Tattva—Bhagavad Gita 10th Adhyaya—Bhagavatha 11th Skandha–16 Adhyaya—Vayu Purana—Magha Masa Mahatmya–I Adhyaya and Harikathamruta Sara–Pancha Vibhuti Sandhi 2002

(50) Sudha Sangraha—in Sanskrit by Tamraparni Sri D. V. Subbachar, and English by T. S. Raghavendran, for the First Adhikarana 'Jijnasadhikaranam' consisting of 88 verses in Anuvyakhyana 2002

(51) Harikathamruta Sara—Pancha Mahayagna Sandhi and Pancha Tanmatra Sandhi—combined 2002

(52) Unparallel Mahimas of Tatparya Chandrika 2002

(53) Three Rathnas of Mantralaya Mahaprabhu 2002

(54) Sri Vyasa Karavalambana Stotram 2002

(55) Ranga Mahatmyam 2002

(56) Mahabharatha Tatparya Nirnaya—
Adhyaya 21 2002

(57) Sangraha Ramayanam—Part II Tamil
(Aranya Kandam, Kishkinda Kanda and
Sundara Kanda) 2002

(58) Sri Vishnu Sahasranama Bhashya
Sangrahartha Part III—203 to 305 names
Amrutyu to Prabhu) 2002

(59) Mahabharatha Tatparya Nirnaya—
Adhyaya 22 (461 Stokas) 2002

(60) Manimanjari—Part I-4 Sarga and 9 Gems
of Dwaita in Srimad Bhagavad Gita 2002

(61) Sangraha Ramayana—Aranya Kanda,
Kishkindha Kanda, Sundara Kanda-
1129 Slokas in Tamil 2002

(62) Mahabharatha Tatparya Nirnaya—
Adhyaya 26 with Harikathamruthasara
8th Sandhi—Matruka Sandhi 2002

(63) Apoorva Anudwayam—Anubhashya and
Anu Madhva Vijaya 2002

(64) Bhakthi Pada in Brahmasutra Bhashya
42 Sutras 2002

(65) Aparoksha Jnana Pada in Brahmasutra
Bhashya—51 Sutras 2002

(66) Vairagya Pada in Brahmasutra Bhasya
29 Sutras 2002

(67) Yukthi Pada in Brahmasutra Bhasya
58 Sutras. 2002

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
the entire cost of publication
of this noble and pious book

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha - Part VI

from

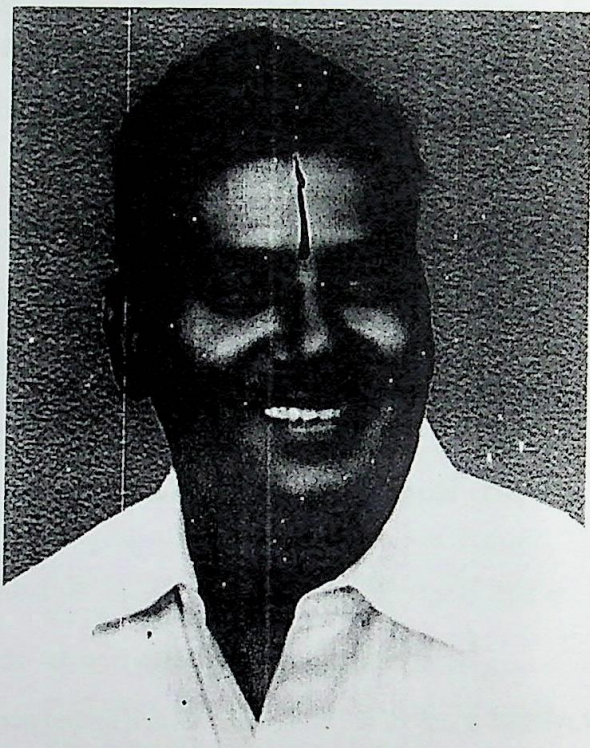
Sri. Ravi Sam S/o Sri G. N. Sam
Coimbatore

in high respect, reverance and regard for his father

Sri. G. N. Sam.

Śrī Ravi Sam is one of the most virtuous and sacred personality
that one very rarely comes across in life.

*S.M.S.O Sabhā and All the Devoted Public and
in particular Śrī T.S. Rāghavendran, M.A., B.L., Advocate,
Coimbatore, Humble Author of this book
are indebted to the noble donor and pray before
Lord Venkateswara for
his long life, peace and prosperity for him
and the members of his family and
good future to the Company to serve the nation.*

Sri G. N. SAM

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Sowripalayam, Coimbatore

One of the covetable personalities who kept all his friends and well wishers to be happy always.
But he joined the majority at an early age as per His Will.

(68) Vishnu Sahasranama Bhashya Sangrahartha—Part IV—306 to 400 names 2002

(69) Vishnu Sahasranama Bhashya Sangrahartha—Part V—408 to 502 names 2003

We thank profusely Sri Ravi Sam, Managing Director of Adwaita Textiles Ltd., Coimbatore and son of Late G. N. Sam who is kind enough to donate the entire amount for the publication of this great humble and pious work in memory of his beloved father Late G. N. Sam. We admire his generosity and respect to the Sabha and we pray Sri Hari Vayugalu and Lord Venkateshwara for his long life, peace and prosperity and for all the members of his family and we request for continued patronage for such valuable, sacred and useful publication for humanity for all times to come.

We thank profusely Sri D. S. Krishnachar, M.Sc., of Prabha Printing House, Bangalore-4, for his highly dedicated and sincere service to the Divine Philosophy of the Dwaita School and for faultless and very neat printing work.

May Lord Sri Hari Vayugalu shower their anugraha on us to render more and more valuable humble service to the cause of the Great Dvaita Vedanta which is the only truth based on the Vedas and supported by all Scriptures.

Tiruppur, 3-4-2003,
Thursday, Swabhanu—
Chaitra Sukla Paksha Dwithiya
Holy Aradhana Day of
Sri Sri 1008 Sri Vedavyasa
Tirtha-Penakonda (A.P.) an d
Holy Aradhana day of Sathya
Prajna Tirtha Mahan, Atmakur

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O. Sabha

FOREWORD BY THE HUMBLE AUTHOR

By the Grace of Sri Hari Vayugalu and by the special anugraha of my Guru, Tapasvi, Vairagyamurthy and Jnana Prabhu, Sri Sri 1008 Sri Satyatma Tirtha Sripadangalavaru of Sri Uttaradi Mutt and by the blessings of my father, guru, mentor, Tamraparni Sri D. V. Subbachar, B.A., FCA, Chartered Accountant, Coimbatore, I am submitting this present publication—Sri Vishnu Sahasranama Bhashya Sangrahartha—Part VI from 503 to 608 names of Lord Mahavishnu. This humble author, by the anugraha as mentioned above was able to submit before the devoted public so far 69 books which have been listed in the Publisher's Note.

2. The present 70th publication is submitted at the Holy Padas of Sri Sri 1008 Sri Satyaprajna Tirtha Mahan, Atmakur.

Then this humble Author has no eligibility or status to directly submit this humble work at the Lotus Feet of that Great Mahan but does so through his Mentor Tamraparni Sri D. V. Subbachar with these two humble verses in praise of him.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्य ।

दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुज्ञार्य तात मम देहि करावलम्बम् ॥

Coimbatore, 3-4-2003,
Swabhanu Chaitra Sukla Paksha
Dwithiya—Holy Aradhana
Day of Sri Sri 1008 Sri Veda-
vyasa Tirtha-Penagonda (A.P.)
and Holy Aradhana day of
Satyaprajna Tirtha Mahan,
Atmakur

तां राघवेन्द्रः
T. S. Raghavendran
Ever in the humble service and
ever being the humble student
of the unique, great
Dwaita Vedanta Philosophy

A FEW WORDS OF APPRECIATION

P. Bhagavanth Rao

No. 5, 41st Street
Nangalanallur
Chennai-600 061
24-8-2001

Dear Respected Sri T.S.R.

While I have pleasure in acknowledging the receipt of the 35th Book, Mahimas of Sri Sathyanarayana Vratha Katha, I plead guilty for this belated reply.

It is really very very kind of you to have incorporated in this book the Mahimas of Sri Sri Sankarshana Wodeyaru. It is doubly welcome for me for the simple reason that our forefathers hail from that place and my initial P stands for Polur and more importantly I am reading presently the five important commentaries on Harikathamruthasara.

My words fail to express my heartfelt gratitude for bringing such publications wherein sufficient light is thrown to perform Poojas of Sri Vinayaka, Sri Sathyanarayana, Rishi Panchami apart from the Dwaita point of view, so that they could derive the full Phala for such deals.

As regards this book, that is Sri Sathyanarayana Vratha Katha, I was all these days under the impression that it is Kamyakarma and hence avoiding even attending such functions mainly performed in the Mutt and also in other places on the Poornima day monthly. After reading your book, I am fully convinced that this Vratha can be done by all of us as Nishkamyakarma. Your contribution for works like Sathya as from Upanishads etc. is simply marvellous. In fact I am tempted to perform this Pooja in one of these days. We knew all these days that Sri Sri Raghuthama Tirtha is Devata Niruthi and so Gatotkhaja for Mahabharatha fame—your linking them is simply superb.

All that I can do is to pray Lord of the Seven Hills to bestow on you health, wealth and strength to bringout such

publications so that you may reach your target of Century and for us lay people to be benefited and fully profited by them.

With warm regards,

Yours
(Sd.) P. Bhagavanth Rao

*　　　*　　　*

T. K. Narasimha Rao
Junior Telecom Officer (Retd.)

64/12, Paddi Field Road
Perambur
Chennai-600 011

25-9-2001

Dear Respected Sir,

I am extremely happy to study the valuable translation of Sathyanarayana Vratha Katha Mahima recently published by you. Also you have given Sri Sankarshana Wodeyaru Charitra and Stotra etc.

No one has given properly the Tattwartha of Sathya Narayana Vratha so far. My wish to know the real inner meaning of certain portions in the Katha has been fulfilled after reading your book.

In the last year S.M.S.O. Sabha Hall at Tiruchanur you told that Sathyanarayana Vratha should be performed as a Nishkamya Karma.

This has been highlighted by you in the Chapter I Sloka 15 that this great Vratha should not be done only for worldly comforts and pleasure. Every Act done throughout our life should be submitted as a pooja and worship to Sri Vishnu Parallel is drawn from Gita 9-27 and Srimad Acharya's saying Pages 14 and 15 of that book.

In Chapter 2 Sloka 2 Brahanana Priya is interpreted as Aparoksha Gnana. Vishnu Sahasranama, Veda, Gita Chapter 7-17, Gita Chapter 2-46 are cited. Only Scholars like you can only give us such real meaning of the Katha.

Proceeding further in Chapter 3 Sloka 46 mention has been made that the release of a person from prison in the world is

release of a Jiva from Anadi prison. By the Grace of Sathya Narayana, Jiva would be released from the Jail—Page 40. Nyayasudha is cited here, I got answer for my doubt only from your book.

Chapter 4 Slokas 14 and 15 one should read pages 47 to 52 of your book and digest the matter. The essence of Madhva Sastra is brought out there and of course Mahabharata Tatparya Nirnaya is quoted rightly.

All these things made me to perform Sathyanarayana Pooja only as a Nishkama Vratha.

I wish somebody translates this into Tamil and make use of this while giving discourses in Mutts. It will enhance one's Bhakti.

Thanking you,

Yours,
(Sd.) T. K. Narasimha Rao

* * *

V. A. Potnis

404, Ram Teerth,
Ram Maruthi Road
Naupada
Thana-400 602
26-9-2001

Respected Sir,

Namaskaragalu. I have completed the reading of both the books 1. Dhruva Great Devotee and 2. Sri Sathyanarayana Pooja Katha and now I am awaiting eagerly for your next publication.

In the Book--Dhruva—Supreme Devotee of Hari, besides giving the relevant extract from Bhagawatha, you have done well by giving the readers—the Drama in Sanskrit of Dhruva's Penance written by Sri C. M. Padmanabhachar along with rendering in English by the author himself. Those who have already read (amongst whom I am one) Sri Padmanabhachar's Madhva—His life and philosophy—will welcome it all the more. The English rendering of the Drama will help one to

understand it fully. It helps one to enrich one's knowledge in Sanskrit. It serves as a Sanskrit text book for many.

In the book Sri Sathyanarayana Katha Mahima, the life sketch of Sri Sankarshana Wodeyaru, though in brief, proves to be of Great value to the readers. Similarly Sri Sankarshana Wodeyaru other Stotras about him and also Stotras of Sri Sathyanarayana. The various meanings of the word Sathyanarayana with reference to Sutra Bhashya are very lucidly explained. However, one has to read it several times to keep it in memory. The list of various persons with Mahabharatha who acted contrary to Lord Sri Krishna and the circumstance is of great value.

In short, both the books are of great value. The moment I finish one book I eagerly look forward for the next publication. The flow must continue uninteruptedly.

Thanking you,

Respectful Namaskarams,

Yours sincerely,
(Sd.) V. A. Potnis

* * *

N. Raman,
(Retd. Asst. Commissioner of
Commercial Taxes)

4H, Raja Nagar
Johnsonpet, Main Road
Salem–636 007
24–10–2001

Respected Sir,

Namaskarams. I feel happy to receive your 37th work i.e. Sri Vishnu Sahasranama Bhashya Sangrahartha—Part I—1 to 106 names. This is a big project work and at the same time most useful not only for Madhvas but all sections of Vaishnavas. I have no reservation to think that this book will be welcome by one and all as this kind of publication is a very rare one and Sri Vishnu Sahasranama is commonly recited by all sections of Hindus.

I am going through it slowly as it is very interesting and highly devotional.

I pray Lord to give you all facilities by cash, kind, time and strength to enable you to publish the remaining nine parts very soon.

Thanking you,

Yours sincerely,
(Sd.) N. Raman

* * *

Banaaji Srinivasamurthy

No. 14, Sri Banashankari Nilaya
7th Cross, Prasanth Nagar,
Bangalore-560 079
29-10-2001

Respected Sir,

Sastanga Namaskaram. I am highly delighted and also blessed to receive Sri Vishnu Sahasranama Bhashya Sangrahartha Part—I last week and have gone through some pages wherein I got exclaimed to know details of each Name quoting references from various Granthas.

We, Madhvas, feel proud of Sri T. S. Raghavendran, a highly educated—both materialistic and Paramarthic—who is striving hard to propagate Madhva philosophy through books to all corners of the world so that true devotees may not miss the chance of their life in coming across such Shreshta Tatva which no religion could think and boast of.

We feel enlightened to receive Granthas from you and the S.M.S.O. Sabha has to be highly indebted to you and your family for serving most of the Madhva Bhakthas through publication of Granthas depicting Sri Hari Sarvothama and Vayu Jeevothama Tatva. May Lord Sri Hari shower blessings on you and your family through Sri Vayu and Gurugalu to give still more strength, Panditya, good health and longevity to serve HIM and help Madhva Bhaktas to know in a very simple language and correct form the greatness of Sri Hari and Vayu.

Thanking you,

Yours sincerely,
(Sd.) Banaaji Srinivasamurthy

T. V. Rama Rao
Executive Director (Retd.)
LIC of India

16, LIC Colony
Yeshwanthpur
Bangalore-560 022
30-10-2001

Dear Sri Raghavendran,

So far nobody has attempted to write a commentary on the one thousand names of our Lord according to Sri Madhvacharya's works in English. This lacuna has been filled by your pioneering work. There can be no doubt about your Adhikara to write the work. Your ancestors have been blessed by the Great Swamijis like Sri Sathyanatha Tirtharu, Sri Sathyapoorna Tirtharu and Sri Sathya Abhinava Tirtharu.

Lord Sri Hayagreeva has made your house as His dwelling house and you have proved that He continues to be in your house. I have witnessed your revered father late lamented Sri D.V. Subbachar teaching Sri Madhva Vijaya to his grandson. I have also witnessed with the permission of my Guru Sri Sri 1008 Sri Sathyapramoda Tirtha teaching Sri Madhva Vijaya to the young saint Sri Vidya Vallabha Tirtha of Kaneyoor Mutt, Udipi. After witnessing these stalwarts teaching the Kavya I realised that the Kavya is a treasure house of the systems of philosophy, grammar and lexicon, not to speak of Dwaita Vedanta.

You, the scion of the blessed Tamraparni family, are best fitted to write a commentary in English on the 1000 names of our Lord. I am sure that Lord Sri Rama, the Antaryami of Sri Vidyadhi Raja and Sri Satya Santha have motivated you to write the commentary in English for the benefit of the Vaishnavas in India and abroad. 'Yani Namani' denotes that attributes auspicious and elaborate are hidden in the 1000 names and your effort to bring out the meaning in the light of the Madhva Sastra is laudable.

I pray to our Lord to grant you many more years of life to write more works for the guidance of the eligible souls who

desire to follow the true path but are confronted with plethora of books in the market bewildering them astray.

Namaskarams.

Ever in the service of Sri Madhva,
Yours sincerely,
(Sd.) T. V. Rama Rao

* * *

S. Ananta Rao, M.A., M.Ed.,
P.G. Assistant. (Retd.)

Brindavan
Flat No. 6
Narasimhan Colony
Trichy Road
Tanjore-613 007
13-11-2001

Respected Sir,

Namaskara. Your book on Sri Vishnu Sahasranama Bhashya Sangrahartha—Part-I to hand. Words are inadequate to applaud your noble and sacred endeavour.

Yours sincerely,
(Sd.) S. Anantha Rao

* * *

Dr. Anant Govind Naik, M.B.,B.S.,
B.D.O.

Ananthalakshmi
Janatha Nursing House
First Floor
Manoli-591 117
Munnavalli,
Dist. Belgaum
19-11-2001

Dear Sri T.S.R.,

Many sincere thanks for sending me the book Sri Vishnu Sahasranama Bhashya Sangrahartha. It is an excellent work done by you. Hearty congratulations to you for the Herculian efforts and pains you are taking in editing Dwaita Vedanta books. Please keep it up.

With thanks and warm regards,

Yours sincerely,
(Sd.) Dr. A. G. Naik

A. N. Srinivasan

10/377, Satya Raghavendra Colony
Malkhajgiri, Hyderabad-500 047
26-11-2001

Dear Sir,

Further to my letter, I am remitting the cost of Sri Vishnu Sahasranama Bhashya Sangrahartha Part-I. Kindly let me know when the other parts will be ready. The book is very interesting. I was able to know so many things from that book.

Thanking you,

Yours sincerely,
(Sd.) A. N. Srinivasan

* * *

C. Srinivasan
Deputy Manager (Retd.)

State Bank of India
No, 10, Ganesh Nagar
II Main Road
Madipakkam
Chennai-600 091
27-11-2001

Respected Sir,

I am very glad to receive your book Sri Vishnu Sahasranama Bhashya Sangrahartha.

Sri Vishnu Sahasranama one of the important part of the Mahabharatha is recited by and popular among almost all the Hindus without knowing the *correct meaning of every word* in it. For a long time, I was in search of such a book. Your above publication has fulfilled my desire for which my sincere thanks to you. By reading your publication the readers not only come to know the subject matter but also have an opportunity to know and read our Great Acharya and his followers' words relating to the subject matter. In this book also you have done it in a splendid way.

With Pranams,

Yours,
(Sd.) G. Srinivasan

P. Bhagawantha Rao

No. 5, 41st Street
Nanganallur,
Chennai-600 061
29-11-2001

Dear Sri T.S.R.,

I hasten to acknowlege the receipt of the book Critical Analysis of Tarkika School so eminently composed.

Your earlier book namely Sri Vishnu Sahasranama Bhashya Sangrahartha Part I-106 names of Lord Sri Vishnu was shown to my neighbour a Smartha who very much appreciated and desired to have a copy of the same. So I have gifted the book. Since I need one more copy for me which I hope you will oblige by sending at your convenience.

Needless to show that you have shown some originality in dealing with the subject though eminent Saints like Sri Sathyasandha Swamy, etc. have done in their own majestic way.

As regards the other book Critical Analysis of Tarkika School I must confess frankly that this is most useful to a person who has taken by lectures already but not having knowledge of Sanskrit much. This book has become very handy in that it can while going through, reflect and remember that what we heard from Nyaya school scholars from time to time before many years back which without this book, it would have been erazed from our minds.

With very warm regards,

Yours sincerely,
(Sd.) P. Bhagawantha Rao

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॥ श्रीविष्णुसहस्रनाम स्तोत्रम् ॥

षष्ठः भागः

[उत्तरः to वृषप्रियः]

503—608

पञ्चमः भागः ५०२

उत्तरो गोपति र्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥ ५३ ॥ १०

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।
विनियोजयः सत्यसन्धो दाशार्हः सात्वतां पतिः ॥ ५४ ॥ ९

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।
अंभोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ५५ ॥ ९

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ५६ ॥ १०

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपदस्त्रिदशाध्यक्षो महाश्रुंगः कृतान्तकृत् ॥ ५७ ॥ ८

महावराहो गोविन्दः सुषेणः कनकांगदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ५८ ॥ ९

वेधाः स्वांगोऽजितः कृष्णो दृढः संकर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनः ॥ ५९ ॥ १२

भगवान्भगहानन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ६० ॥ ९

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B/F 578

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
त्रिवस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥ ६१ ॥ ९

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।
संन्यासकृच्छमः शान्तो निष्ठा शांति परायणः ॥ ६२ ॥ ११

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥ ६३ ॥ १०

नामानि ६०८

॥ श्रीकृष्णार्पणमस्तु ॥

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५०३. उत्तरः—ओं उत्तराय नमः ओं
५०४. गोपतिः—ओं गोपतये नमः ओं
५०५. गोप्ता—ओं गोप्त्रे नमः ओं
५०६. ज्ञानगम्यः—ओं ज्ञानगम्याय नमः ओं
५०७. पुरातनः—ओं पुरातनाय नमः ओं
५०८. शरीर—ओं शरीरिणे नमः ओं
५०९. भूतभृत्—ओं भूतभृते नमः ओं
५१०. भोक्ता—ओं भोक्त्रे नमः ओं
५११. कपीन्द्रः—ओं कपीन्द्राय नमः ओं
५१२. भूरिदक्षिणः—ओं भूरिदक्षिणाय नमः ओं
५१३. सोमपः—ओं सोमपाय नमः ओं
५१४. अमृतपः—ओं अमृतपाय नमः ओं
५१५. सोमः—ओं सोमाय नमः ओं

५१६. पुरुजित्—ओं पुरुजिते नमः ओं

५१७. पुरुसत्तमः—ओं पुरुसत्तमाय नमः ओं

५१८. विनियोजयः—ओं विनियोज्याय नमः ओं

५१९. सत्यसन्धः—ओं सत्यसन्धाय नमः ओं

५२०. दाशार्हः—ओं दाशार्हाय नमः ओं

५२१. सात्वतां पतिः—ओं सात्वतां पतये नमः ओं

५२२. जीवः—ओं जीवाय नमः ओं

५२३. विनयिता—ओं विनयित्रे नमः ओं

५२४. साक्षी—ओं साक्षिणे नमः ओं

५२५. मुकुन्दः—ओं मुकुन्दाय नमः ओं

५२६. अमितविक्रमः—ओं अमितविक्रमाय नमः ओं

५२७. अंभोनिधिः—ओं अंभोनिधये नमः ओं

५२८. अनन्तात्मा—ओं अनन्तात्मने नमः ओं

५२९. महोदधिशयः—ओं महोद्धिशयाय नमः ओं

५३०. अन्तकः—ओं अन्तकाय नमः ओं

५३१. अजः—ओं अजाय नमः ओं

५३२. महार्हः—ओं महार्हाय नमः ओं

५३३. स्वाभाव्यः—ओं स्वाभाव्याय नमः ओं

५३४. जितामित्रः—ओं जितामित्राय नमः ओं

५३५. प्रमोदनः—ओं प्रमोदनाय नमः ओं

५३६. आनन्दः—ओं आनन्दाय नमः ओं

५३७. नन्दनः—ओं नन्दनाय नमः ओं

५३८. नन्दः—ओं नन्दाय नमः ओं

५३९. सत्यधर्मा—ओं सत्यधर्माय नमः ओं

५४०. त्रिविक्रमः—ओं त्रिविक्रमाय नमः ओं

५४१. महर्षिः—ओं महर्षये नमः ओं

५४२. कपिलाचार्यः—ओं कपिलाचार्याय नमः ओं

५४३. कृतज्ञः—ओं कृतज्ञाय नमः ओं

५४४. मेदिनीपतिः—ओं मेदिनीपतये नमः ओं

५४५. त्रिपदः—ओं त्रिपदाय नमः ओं

५४६. त्रिदशाध्यक्षः—ओंत्रिदशाध्यक्षाय नमः ओं

५४७. महाश्रृंगः—ओं महाश्रृंगाय नमः ओं

५४८. कृतान्तकृत्—ओं कृतान्तकृते नमः ओं

५४९. महावराहः—ओं महावराहाय नमः ओं

५५०. गोविन्दः—ओं गोविन्दाय नमः ओं

५५१. सुषेणः—ओं सुषेणाय नमः ओं

५५२. कनकांगदी—ओं कनकांगादिने नमः ओं

५५३. गुह्यः—ओं गुह्याय नमः ओं

५५४. गभीरः—ओं गभीराय नमः ओं

५५५. गहनः—ओं गहनाय नमः ओं

५५६. गुप्तः च—ओं गुप्ताय नमः ओं

५५७. चक्रगदाधारः—ओं चक्रगदाधराय नमः ओं

५५८. वेधाः—ओं वेधसे नमः ओं

५५९. स्वांगः—ओं स्वांगाय नमः ओं

५६०. अजितः—ओं अजिताय नमः ओं

५६१. कृष्णः—ओं कृष्णाय नमः ओं

५६२. दृढः—ओं दृढाय नमः ओं

५६३. संकर्षणः—ओं संकर्षणाय नमः ओं

५६४. अच्युतः—ओं अच्युताय नमः ओं

५६५. वरुणः—ओं वरुणाय नमः ओं

५६६. वारुणः—ओं वारुणाय नमः ओं

५६७. वृक्षः—ओं वृक्षाय नमः ओं

५६८. पुष्कराक्षः—ओं पुष्कराक्षाय नमः ओं

५६९. महामनाः—ओं महामनसे नमः ओं

५७०. भगवान्—ओं भगवते नमः ओं

५७१. भगहा—ओं भगघ्ने नमः ओं

५७२. आनन्दी—ओं आनंदिने नमः ओं

५७३. वनमाली—ओं वनमालिने नमः ओं

५७४. हलायुधः—ओं हलायुधाय नमः ओं

५७५. आदित्यः—ओं आदित्याय नमः ओं

५७६. ज्योतिरादित्यः—ओं ज्योतिरादित्याय नमः ओं

५७७. सहिष्णुः—ओं सहिष्णवे नमः ओं

५७८. गतिसत्तमः—ओं गतिसत्तमाय नमः ओं

५७९. सुधन्वा—ओं सुधन्वने नमः ओं

५८०. खण्डपरशुः—ओं खण्डपरशवे नमः ओं

५८१. दारुणः—ओं दारुणाय नमः ओं

५८२. द्रविणप्रदः—ओं द्रविणप्रदाय नमः ओं

५८३. दिवस्पृक्—ओं दिवस्पृशे नमः ओं

५८४. सर्वदृक्—ओं सर्वदृशे नमः ओं

५८५. व्यासः—ओं व्यासाय नमः ओं

५८६. वाचस्पतिः—ओं वाचस्पतये नमः ओं

५८७. अयोनिजः—ओं अयोनिजाय नमः ओं

५८८. त्रिसामाः—ओं त्रिसाम्ने नमः ओं

५८९. सामगः—ओं सामगाय नमः ओं

५९०. साम—ओं साम्ने नमः ओं

५९१. निर्वाणं—ओं निर्वाणाय नमः ओं

५९२. भेषजं—ओं भेषजाय नमः ओं

५९३. भिषक्—ओं भिषजे नमः ओं

५९४. संन्यासकृच्छमः—ओं संन्यासकृच्छमाय नमः ओं

५९५. शान्तः—ओं शान्ताय नमः ओं

५९६. निष्ठा—ओं निष्ठायै नमः ओं

५९७. शांतिः—ओं शान्तये नमः ओं

५९८. परायणः—ओं परायणाय नमः ओं

५९९. शुभाङ्गः—ओं शुभाङ्गाय नमः ओं

६००. शान्तिदः—ओं शान्तिदाय नमः ओं

६०१. स्रष्टा—ओं स्रष्टे नमः ओं

६०२. कुमुदः—ओं कुमुदाय नमः ओं

६०३. कुवलेशयः—ओं कुवलेशाय नमः ओं

६०४. गोहितः—ओं गोहिताय नमः ओं

६०५. गोपतिः—ओं गोपतये नमः ओं

६०६. गोप्ता—ओं गोप्त्रे नमः ओं

६०७. वृषभाक्षः—ओं वृषभाक्षाय नमः ओं

६०८. वृषप्रियः—ओं वृषप्रियाय नमः ओं

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

५०३. उत्तरः—ओं उत्तराय नमः ओं ॥

1. अतिशयेन उत्कृष्टः=उत्तरः ॥

Vishnu is called 'उत्तरः' because He is very Supreme in a wonderful way to the surprise of all and everybody including Mahalakshmi.

2. उत्कृष्टान् योग्यान् तारयति संसारात् इति=उत्तरः ॥

Vishnu is called 'उत्तरः' because He relieves and brings to the shore those eligible and supreme devotees. He redeems them from संसार, so He is called उत्तरः ॥

3. नित्यं जन्मसंसारबन्धनात् उत्तीर्णत्वात्=उत्तरः, श्री विष्णुरेव, मोक्षप्रदो वासुदेवः अखिलस्य ॥

4. विश्वस्मात् उत्कृष्टः=उत्तरः ॥

Vishnu is called उत्तरः because He is Supreme and far above Chaturmukha Brahma. Sruti says—

विश्वस्मादिन्द्र उत्तरः ॥ इति श्रुतेः ॥

(Rik Samhita)

5. Vishnu is Uttaraha because the devatas like Devendra, Rudra and others are freed from troubles due to Kali.

आपदुत्तारणात् योऽसौ रुद्रादेः 'उत्तरः' स्मृतः ॥

|| श्रीः ||

५०४. गोपतिः—ओं गोपतये नमः ओं ॥

1. गोपतिः गोः भूमे वा गवां वाक्यानां पालनात् पतिः ।

Vishnu is called **गोपतिः** because—

(i) He protects the Earth.

(ii) He protects the cows.

(iii) He protects the Vedas—वाक् पतिः चक्षुष्पतिः ।

2. गोपतिः गवां स्वर्गादीनां पतिः ॥

Vishnu is called **गोपतिः** because He is the Protector of Heavens, Swarga etc.

3. गो भूमा देव्याः पतिः गोपतिः ॥

Vishnu is called **गोपतिः** because He is the Husband of Bhooma Devi. **महीं देवीं विष्णुपत्नी ।**

4. गवां इन्द्रियाणां पतिः इति गोपतिः ॥

Vishnu is called '**गोपतिः**' since He is the Protector of all Indriyas of all.

5. How Lord Vishnu protected the Vedas in the Avatar of Lord Sri Vedavyasa is beautifully described by Srimad Acharya in his Bhashya, to understand that Sri Vedavyasa—Sri Vishnu is **गोपतिः** ।

द्वापरे सर्वत्र ज्ञाने आकुलीभूते तन्निर्णयाय ब्रह्मरुद्रेन्द्रादिभिः अर्थित भगवान् नारायणः व्यासत्वेन अवततार ॥

In the age of Dwapara yuga, when knowledge for all dwindled down and when prayers were submitted by Chaturmukha Brahma, Rudra, Lord Indra and others Sriman Narayana took Avatar as 'Vedavyasa'.

अथ इष्टानिष्ट प्राप्तिपरिहारेच्छूनां तद्योगं अविजानतां तज्ज्ञापनार्थं वेदं उत्सन्नं व्यञ्जयन्, चतुर्धा व्यभजत ॥

Sri Vedavyasa, then, in order to help souls to attain their desires and to leave off unwanted elements, took up the Vedas and classified the same into four broad categories, as "Rig Veda, Yajur Veda, Sama Veda and Atharvana Vedas".

Again Lord Sri Vedavyasa further classified and divided the four into—

चतुर्विंशतिधा एकशतधा सहस्रधा द्वादशधा च ।

24, 101, 1000 and 12 respectively.

"तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार"

In order to give correct and proper meanings to the Vedas which is the only authority to know Vedas, He did 'Brahma Sutras' [564 in number called as **परविद्या**].

Hence Sri Vishnu is **गोपतिः** ।

6. Brahma Purana—Sri Venkatesha Stotra in the form of dialogue between Chaturmukha Brahma and Narada states in the Verse 3 as—

   गोविन्दो **गोपतिः** कृष्णः केशवो गरुडध्वजः ।
   वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३ ॥

7. Vishnu is called **गोपतिः** because He would always keep up His word.

॥ श्रीः ॥

५०५. गोप्ता—ओं गोप्त्रे नमः ओं ॥

1. गोप्ता रक्षकः ।

Vishnu is called गोप्ता because He is the Protector of the worlds.

2. गवां पालनाद् गोप्ता ॥

Vishnu is called गोप्ता because He protects cows.

3. A Very important point has to be borne in our mind when we meditate that Sri Vishnu is our Protector. We should be grateful to Him every fraction of a second that He is our only Saviour and Protector. One separate Sutra is devoted in Bhaktipada, to highlight this aspect.

This is done so for two important reasons :

(i) In the Sutra ॥ ओं जन्माद्यस्य यतः ओं ॥ 1-1-2 while giving the definition of Brahma, the attribute of स्थितिः— protection is given. Then why again this aphorism, may be the first objection.

(ii) The second one is, सृष्टिसंहारकर्तृत्वमेव अस्य, for God, only creation and destruction are there, there is no question of the attribute of 'protection'. because it is self-established.

न पालकत्वं स्वतः सिद्धेः इत्यतः आह ॥

॥ ओं प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ओं ॥
(३-२-२२)

which means —

हि = What is told in the Rig Vedas नैतावदेना परो अन्यदस्त्युक्षा स द्यावापृथिवी बिभर्ति इति ॥ प्रकृतैतावत्त्वं = what is told

earlier that only creation and destruction as the two atttributes प्रतिषेधति prevents it ; which means not only those two, but also ततः भूयः=over and above the two the highest '*protection*' is also ब्रवीति=told in the Srutis. The sabda or letter 'च', the Smriti of Brahmanda Purana quoted by Srimad Acharya in his Bhashya has to be taken into account.

" सृष्टिं च पालनं चैव संहारं नियमं तथा। एक एव करोतीशः सर्वस्य जगतो हरिः " इति ब्रह्माण्डे ॥

The creation, *protection*, and destruction and order of the whole world, are the work of Lord Sri Hari only, for He is Almighty—says Brahmanda Purana.

Hence Vishnu is 'गोप्ता'।

4. सर्वविद्यापालनात् 'गोप्ता' ॥

Vishnu is the Protector of all Vidyas and so He is called as 'Goptah'.

पालनात् सर्वविद्यानां गोप्ता इति परिकीर्तितः ॥

By doing Brahma Sutras, Sri Vishnu protected all the Vidyas, in the Avathara of Sri Vedavyasa.

॥ श्रीः ॥

५०६. ज्ञानगम्यः—ओं ज्ञानगम्याय नमः ओं ॥

1. ज्ञानेन गम्यत्वात् ज्ञानगम्यः ॥

Vishnu is attainable by Aparokshajnana. अपरोक्ष-ज्ञानम्। Hence He is called 'ज्ञानगम्यः'।

2. ज्ञानिभिः गम्यत्वात् ज्ञानगम्यः ॥

Vishnu is attainable/reachable by the knowledgeable great persons who had Bimbaroopa vision. Hence He is called 'ज्ञानगम्यः'।

3. Gita states 3–20—

कर्मणैव हि संसिद्धिं आस्थिता: जनकादय: ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

कर्मणा सह कर्म कुर्वन्त एव इत्यर्थः । कर्म कृत्वैव ॥ ततो ज्ञानं प्राप्य वा ॥ **न तु ज्ञानं विना** ॥

Srimad Acharya clearly states that without knowledge there is no possibility of Mukthi.

तमेवं विद्वान् अमृत इह भवति—इति श्रुतिः ।
नान्यः पन्था अयनाय विद्यते—इति श्रुतिः ॥

These are the authorities in the Vedas to show that without knowledge there is no release from Samsara at all.

Srimad Acharya states further in Gita Bhashya—

ब्रह्मज्ञानेन वा मुक्तिः प्रयागमरणेन वा ।
अथवा स्नानमात्रेण गोमत्यां कृष्णसन्निधौ ॥

इत्यादौ पापात् मुक्तिः ॥

Srimad Acharya clarifies the crux of the alternatives here. By the knowledge of Brahman only, Moksha is obtained. By others mentioned here, such as death in Prayag, holy bath in Gomathi River etc., will only clear off sins. They cannot get **मोक्ष** directly.

न कर्मादिना गम्यते, किन्तु **ज्ञानेनैव** गम्यते इति ज्ञानगम्यः ॥

Vishnu is called properly as '**ज्ञानगम्यः**'।

4. वेदान्तजन्यज्ञान विषयः इति ज्ञानगम्यः ॥

Vishnu is called **ज्ञानगम्यः** because He is the subject matter of Vedanta—Brahmasutras' produced knowledge.

Srimad Acharya states under the Sutra **ओं अदृश्यत्वादिगुणको धर्मोक्तेः ओं** ॥ 1-2-21, that Vishnu is the subject matter of **वेदान्त विद्या** ।

Tatwaprakashika states—

परविद्याविषयत्वस्य च श्रुतिस्मृतिभिः विष्णुधर्मत्वेन अवगतत्वादित्यर्थः ॥ तमेवमितिश्रुतौ मोक्षसाधनविद्या विषयत्व उक्त्वा **विष्णोः** परविद्याविषयत्वं उक्तं भवति ॥

Hence Vishnu is the main subject matter of **वेदान्त विद्या** । Hence He is called **ज्ञानगम्यः** ॥

5. Srimad Acharya states in the Mangalacharana Verse as—

नारायणं गुणैः सर्वैः उदीर्णं दोषवर्जितम् ।
ज्ञेयं गम्यं गुरूंश्चापि अपि नत्वा सूत्रार्थः उच्यते ॥

ज्ञेय–the object of knowledge is in par in **ज्ञानगम्य** । The entire Third Adhyaya in the Brahmasutras known as 'साधनाध्यायः' consisting of 190 Sutras deals only with this aspect.

॥ श्रीः ॥

५०७. पुरातनः—ओं पुरातनाय नमः ओं ॥

1. पुरेषु देहेषु वैकुण्ठादिषु अतनं गमनं यस्य सः पुरातनः ॥

Vishnu is called '**पुरातनः**' because He enters in the bodies of creatures.

Vishnu is called '**पुरातनः**' because He enters in the Vaikunta—Heaven etc.

2. पुरातनः=प्राचीनः ॥

Vishnu is known as **पुरातनः** because He is very very ancient.

3. कालेन अपरिच्छेदात् पुराऽपि भवति इति=पुरातनः ॥

Vishnu is beyond the factor of 'TIME'. He was there present beyond and before any concept of time, which human/divine brain can think of. Hence He is called '**पुरातनः**' ॥

4. श्री वेंकटेशस्तोत्रम्—Verse 4 states :

श्रीधरः पुंडरीकाक्षः सर्वदेव स्तुतो हरिः
श्रीनृसिंहो महासिंहः सूत्रकारः **पुरातनः** ॥ ४ ॥

Vishnu is '**पुरातनः**' because there is none anterior to Him in point of time. He is the most ancient and oldest.

5. Vishnu is called as '**पुरातनः**' because He is so ancient that none existed when He was there. Srimad Acharya states in Tatwa Nirnaya as

वासुदेवो वा इदमग्र आसीत, न ब्रह्मा न च शङ्करः ॥
न इन्द्रसूर्यो न च गुहो न सोमो न विनायकः ॥

Hence Sri Vishnu is 'Purāthana'.

6. Vishnu is called as 'Puraatanah' because in each and every Kalpa, revelation of learning starts from Him only.

विद्या प्रद्योतनात योऽसौ प्रतिकल्पं 'पुरातनः' ॥

॥ श्रीः ॥

५०८. शरीरः—ओं शरीरिणे नमः ओं ॥

1. शरीरं अस्य अस्ति इति शरीरिः ॥

Vishnu is called '**शरीरः**' or '**शरीरिः**' since He has **अप्राकृत** [Not connected to Matter] body, which is independent and identical with the soul.

2. In Gita 13–2 the Verse runs thus—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतत् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

शर् च तत् ईरं च=शरार: ॥

Since the Jiva is hindered and disturbed by different bodies, they are called '**शर्**' and they are being motivated by Sri Vishnu, and so they are known as **ईरं**. Therefore they are called '**शरीरं**' ॥

Since Sri Vishnu is the President and Leader of the twenty-five Tatvas and their presiding deities, He is called 'शारीरः'। The list of Tatwas twenty-five in number and their presiding deities are listed below as per Tantrasara of our great Srimad Acharya.

	Tattwas		Presiding deities
1.	Jiva (Purusha)	—	Chaturmuka Brahma, Sri Vayu.
2.	Avyaktha	—	Saraswathi, Bharathi
3.	Mahat Tattwa	—	Chaturmukha Brahma, Sri Vayu
4.	Ahankaram	—	Garuda, Sesha, Rudra.
5.	Mind	—	Subramanya, Indra.
6.	Ear	—	Devatas of all directions.
7.	Skin	—	Mukhya Vayu, his son Pranan.
8.	Eye	—	SUN
9.	Tongue	—	Varuna
10.	Nose	—	Aswini Devatas.
11.	Mouth	—	Agni
12.	Hands	—	Dhaksha.
13.	Legs	—	Jayantha, son of Indra.
14.	Private part at the back, anus	—	Mitra.

15. Private part at the front — Swayambhuva Manu.
16. Sounds — Bruhaspathi, Prana who is the son of Rudra.
17. Touch — Apana, son of Sri Vayu. Apana son of Rudra.
18. Roopam — Two Vyanas.
19. Rasam — Two Udanas
20. Smell/odour — Two Samanas.
21. Sky — Sri Vinayaka.
22. Vayu-air — Mareechi son of Sri Vayu.
23. Agni Fire — Agni Deva.
24. Water — Varuna.
25. Earth — Sani ; Bhoodevi.

Vishnu is the Knower, all controller of all these twenty-five Tattwas and their presiding deities. So He is called 'शरीरः' ॥

॥ श्रीः ॥

५०९. भूतभृद् [भूतकृद्]—
ओं भूतकृते नमः ओं ॥

1. भूतानि बिभर्ति इति भूतभृद् ॥

Vishnu is called 'भूतभृत्' because He supports all the creatures.

2. शरीर भूतान् यस्य पृथिवी शरीरं इति आद्यन्तर्यामि ब्राह्मणोक्त पृथिव्यादिशब्दवाच्य गरुडादीन् बिभर्ति इति 'भूतभृद्'

Vishnu is called भूतभृद् because He is the supporter of Garuda and others who are denoted by the Sabda 'Prithivi' 'पृथिवी'.

3. भूतानां भरणात् शरीर भूतभृत् ॥

शीर्यते नित्यमेव अस्माद् विष्णोस्तु जगदीदृशम् । रमते च परेह्यस्मिन् शरीरं तस्य तज्जगत् । इत्युक्त न्यायेन शरीरभूतानां, भूतानां भरणात् 'शरीर भूतभृत्' ॥

Since ail the creatures which have bodies, are being protected by Him, Vishnu is called '**भूतभृत्**'.

4. प्रलये स्वशरीरे भूतानि बिभर्तीति भूतभृत् ॥

Paramatma is called as 'Boothabrut' because at the time of Paralaya, He keeps and protects all and supports all in His Body.

5. **शरीर भूतभृद्** can be considered as one sabda—

शरीराणि भूतानि च बिभर्तीति शरीरभृत् ।

Vishnu is called as 'Sharira Bhoothabhrut' because He supports all creatures.

॥ श्रीः ॥

५१०. भोक्ता—ओं भोक्त्रे नमः ओं ॥

1. सर्वात्तृत्वात् भोक्ता ॥

Vishhu is called '**भोक्ता**' because He swallows all and everything.

In the Sutra **ओं अत्ता चराचरग्रहणात् ओं** 1–2–9, it is established that at the time of Mahapralaya. Hari swallows all and everything.

स्रष्टा पाता तथैव **अत्ता** निखिलस्यैक एव तु ।
वासुदेवः परः पुंसामितरेऽल्पस्य वा न वा ॥ इति स्कान्दे ॥

2. पालको भोक्ता ॥

Vishnu is called **भोक्ता** because He is all-protector.

स्वरूपानन्द सन्दोह भोगाद्वा **भोक्ता** ॥

3. भोक्ता परमानंदसंदोहस्य ॥

Vishnu is called 'भोक्ता' because He is enjoying great happiness.

4. Vishnu is called भोक्ता because He takes the essence of all auspicious things.

In Bhagavatham under 1-2-34—

असौ गुणमयैः भावैः भूतसूक्ष्मेन्द्रियात्मभिः ।
स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥ ३४ ॥

Srimad Acharya quotes from वामन पुराणं as—

सर्वत्र सार भुग् देवो नासारं स कदाचन इति ॥

In all places Vishnu takes only the quintessence but never the waste or the articles without essence.

Srimad Acharya also quotes from Skanda Purana authority—

अक्रूप्त्या च स्वतन्त्रत्वात् अशुभस्य च वर्जनात् ।
अभोक्ता शुभ भोक्तृत्वात् भोक्तेत्येव च तं विदुः ॥
अन्यूनानधिकत्वाच्च पूर्णस्वानन्द भोजनात् ।
विरागाच्च परस्यास्य भोक्तृत्व प्रतिषेधनम् ॥ इति स्कान्दे ॥

Vishnu is independent and so He is not taking amangala articles and so He is called अभोक्ता । Vishnu is called भोक्ता since He takes only mangala and auspicious things, since He is independent. He is always complete with ananda, nothing less or nothing more in Him.

Hence Vishnu is called भोक्ता ।

5. Under आथर्वणोपनिषत् 5-1, under the famous Upanishad Vakya 'द्वा सुपर्णा सयुजा सखाया' Srimad Acharya states in the Bhashya from Tantrasara as under :

स्वातन्त्र्येणैव भोक्तृत्वात दुःखाभोगाच्च सर्वदा ।
अभोक्ता चैव भोक्ता च भगवान् विष्णुरव्ययः ॥ इति तत्वसारे ॥

Vishnu is enjoying and eats all auspicious entities independently and hence He is called भोक्ता Who takes all independently. He is called अभोक्ता since He does not take anything of inauspicious nature. He is Vishnu, indestructible.

॥ श्रीः ॥

५११. कपीन्द्रः—ओं कपीन्द्राय नमः ओं ॥

1. कपेः वालिनः ईं श्रियं द्रावयति इति=कपीन्द्रः ।

Vishnu is called 'कपीन्द्रः' because He brings trouble to the wife of the Monkey King Vali.

2. कं सुखं पिबन्ति इति, कपयः=मुक्ताः, तेषां इन्द्रः कपीन्द्रः ॥

Mukthas are called कपयः since they drink happiness and joy. For them, Vishnu is the Master or Lord. Hence He is called 'कपीन्द्रः'।

3. कपिः हनुमान्, इन्द्रः समर्थः येन इति=कपीन्द्रः ॥

Vishnu is called 'कपीन्द्रः' because He is more efficient than Sri Hanuman.

4. कपीनां हनुमादीनां वानराणां इन्द्रः । रामचन्द्रः ॥

Vishnu is called कपीन्द्रः because He is the Lord and Master of all monkeys like Sri Hanuman and others.

5. कपिः सुग्रीव इन्द्रो राजा यस्मात् जातः सः इति=कपीन्द्रः ॥

Vishnu is called कपीन्द्रः because by His anugraha these Sugreeva, Indra and King Monkeys were born.

6. कपीन्द्रः श्रीवराहः ॥

Among the boars, Sri Varaha Roopi Bhagawan is unique and extra-ordinary.

7. कपीन्द्रः=गजेन्द्रः ॥

King of Elephants. गजेन्द्रस्य अन्तर्यामी—कपीन्द्रः श्रीविष्णुः। Sri Vishnu is the Antaryami for Gajendra.

॥ श्रीः ॥

५१२. भूरिदक्षिणः—ओं भूरिदक्षिणाय नमः ओं ॥

1. भूरी=सुवर्ण दक्षिणा यस्य असौ=भूरिदक्षिणः ॥

Vishnu is called 'भूरिदक्षिणः' because for Him, Gold itself is dakshina. In the Avatars of Sri Rama, Sri Krishna He gave gold lots as dakshina to all.

2. बहु दक्षिणः भूरिदक्षिणः ॥

Vishnu is called भूरिदक्षिणः because He gives big and great dakshina.

3. भूरिधनाभिमानिनी दक्षिणा दक्षभागस्थिता रमा यस्य इति=भूरिदक्षिणः ॥

Vishnu is called "भूरिदक्षिणः' because Goddess Mahalakshmi who is the presiding deity for great money and residing on the left of God. She is known as 'दक्षिणा'। Since She has many many roopas she is called भूरिदक्षिणा। In the avatar of 'Ardhanari', He had Mahalakshmi in His left half. Hence Sri Vishnu is called 'भूरिदक्षिणः'।

Srimad Acharya states in his work, महाभारततात्पर्यनिर्णयः in the Twentieth Adhyaya Verses 73 and 74 as under—

सदोत्तमः किं तु यदा तु सा मे
वामार्धरूपा दक्षिणा नामधेया।
यस्मात्तस्या दक्षिणतः स्थितोऽहं
तस्मान्नाम्ना दक्षिणेत्येव सा स्यात् ॥ ७३ ॥

सा दक्षिणामानिनी देवता च
सा च स्थिता बहुरूपा मदर्धा।
वामार्धो मे तत्प्रविष्टो यतो हि
ततोहं स्यामर्ध नारायणाख्यः ॥ ७४ ॥

किं तु सदा उत्तमः । यदा तु श्रीः मम वामार्धरूपा दक्षिणानामधेया ॥

When Goddess Mahalakshmi comes and resides on the left side of Sri Vishnu, at that time SHE is called 'दक्षिणा'।

यस्मात् श्रियः दक्षिणस्थितः अहं, तस्मात् श्रीनामतः दक्षिणा इत्येव स्यात् ॥

Since Mahalakshmi will be to the right side of Her, SHE is called by that name.

श्रीः दक्षिणामानिनी देवता च ॥ Further, Mahalakshmi is presiding deity for **दक्षिणा** also i.e., charities, donations, alms, presents etc.

सा च बहुरूपा मदर्धा स्थिता—She takes many forms. **मम वामार्धा यतो हि तत्प्रतिष्ठः ॥** She is on the left side of the Lord. **ततः अहं अर्धनारायणाख्यः स्याम् ॥** Therefore I am called **अर्धनारायणः**, by that name.

[*Note:* It may be popular that **अर्धनारीश्वरः** in the world to Siva. But real **अर्धनारीश्वरः** is Sriman Narayana.]

Hence Vishnu is called '**भूरिदक्षिणः**'।

॥ श्रीः ॥

५१३. सोमपः—ओं सोमपाय नमः ओं ॥

1. सोमं सोमरसं पिबति इति=सोमपः ॥

Vishnu is called सोमपः since He is eligible to drink the juice of Soma in the Yagas.

2. उमया सहितः सोमो रुद्रः, तं पातीति=सोमपः ॥

Vishnu is called 'सोमपः' because He protects Goddess Uma who is with Rudra. That Rudra is protected by Him —Vishnu.

3. सोमं चन्द्रं पिबतीति इति सोमपः ॥

Vishnu is called 'सोमपः' since He drinks the rays of the Moon. He swallows the Moon at the time of Mahapralaya.

4. सोमं पिबति यष्टव्य देवता रूपेण यजमानरूपेण वा इति सोमपः ॥

Vishnu is called 'सोमपः' because He drinks the 'Somarasa' in all Yagas either in the Devata form or as the Master of all yagas.

5. Srimad Acharya in his Bhashya states under the Sutra– ओं विभागश्शतवत् ओं 3–4–11 as under :

नवकोटयो हि देवानां तेषां मध्ये शतस्य तु ।
सोमाधिकारो वेदोक्तो ब्रह्मणी द्वे शताधिके ॥

Even tho' there are nine crores Devatas. still only one-hundred Devatas along with Vishnu and Chaturmukha Brahma are eligible for Soma drink. Not for others. Like this, even tho' many be aspiring for Aparoksha-

jnana, still only few will attain the same. The other hundred mentioned are—

1.	Sri Vayu Bhagawan	1
2.	Maruts	49
3.	Ashwini Devatas	2
4.	Adityas	12
5.	Rudras	11
6.	Pitru Devatas	3
7.	Brihaspathyacharya	1
8.	Presiding deities of Swarga and Earth	2
9.	1000—Ribhus combined	1
10.	Vishwe Devatas	10
11.	Vasus	8
		100

Sri Vishnu being the head of all and due to His Anugraha only, others drink 'Soma'. He is called 'सोमपः'।

॥ श्रीः ॥

५१४. अमृतपः—ओं अमृतपाय नमः ओं ॥

1. अमृतं पिबति इति=अमृतपः ॥

Vishnu is called 'अमृतपः' because He drinks the divine nectar.

2. अमृतं दैत्येभ्यः पाति इति=अमृतपः ॥

Vishnu is called 'अमृतपः' because He guarded and protected amrutha from the daityas, being consumed.

3. अमृतं देवेभ्यः पाययति इति=अमृतपः ॥

Vishnu is called 'अमृतपः' since He gave the divine nectar to the devatas and made them to drink.

4. अमृतं आनन्दं पिबति इति=अमृतपः ॥

Vishnu is called अमृतपः because He drinks ananda or happiness.

5. अमृतान् मुक्तान् पाति इति अमृतपः ॥

Vishnu is the Protector of all Mukthas also. Hence He is called 'अमृतपः'।

6. अमृतपः स्वेच्छया न तु अमरत्वार्थम् ॥

Vishnu is called 'अमृतपः' of His own accord and discretion but not to attain indestructibility. He drinks the nectar.

॥ श्रीः ॥

५१५. सोमः—ओं सोमाय नमः ओं ॥

1. उश्च मा च इमे रुद्ररमे ताभ्यां सहितः=सोमः ॥

Vishnu is called 'सोमः' because He is with Rudra and Mahalakshmi.

2. सौम्यत्वात्=सोमः ॥

Vishnu is called 'सोमः' because He is very tolerant and sober and handsome.

सोमः सौम्यत्वात् हरिः ।
उना मया च युक्तत्वादुमः युक्तत्वतोऽपि वा ॥

3. न विद्यते मा इयत्ता यस्य असौ अवमः। सारत्वात् सः ॥
सश्चासौ अवमश्चेति सोमः ॥

Vishnu is called 'सोमः' because there is no limit or boundary for Him. He is the quintessence of all.

4. उ क्लेशो न भवतीति सौख्यं, तेन सहित इति=सोमः ॥

Vishnu is called सोमः because there is no distress at all to Him always. He is always with happiness and joy.

5. Srimad Acharya states in Rik Bhashya

सोमः सौम्यत्वतो हरिः ।

उनामया च युक्तत्वात् उमैः युक्तत्वतः अथ ॥

Paramatma Sri Hari is called as 'Soma' because He is always very sober and cool in temperament.

6. उत्कृष्टात् अनुभवत्वात् आनन्द अनुभवः उमः तद्युक्तत्वात् वा सोमः ॥

Vishnu is called as 'Soma' because He has experience of ananda in an unique way. Since He is with ananda always, He is called as 'Soma'.

॥ श्रीः ॥

५१६. पुरुजित्—ओं पुरुजिते नमः ओं ॥

1. पुरून् बहून् शत्रून् जयति इति पुरुजित् ॥

Vishnu is called 'पुरुजित्' because He has won numerous persons.

2. पुरून् पदार्थान् गुणान् वा जयति इति पुरुजित् ॥

Vishnu is called 'पुरुजित्' because He has won all articles and has won all the attributes. This means there is no one equal to Him in any respect. Vishnu is without a second. He is अद्वितीयः ॥

3. पुरुः पूर्णः सद्भिः ब्रह्मादिभिः लभ्यते काङ्क्ष्यते ॥

Vishnu is called पुरुजित् because He is a complete entity and is coveted for by Chaturmukha Brahma and others.

4. धनजिते स्वर्जिते सत्राजिते इति प्रयोगात् प्राप्नोतीति पुरुजित् ॥

5. Valmiki states about Sri Vishnu—(Sri Rama) सत्येन लोकान् जयति—by His Talk which is Satya, Sri Rama won the Jagat.

Sri Rama won the poor by His Charities.

Sri Rama won the elders by hearing their words.

Sri Rama won His enemies by His arrows and so always He is पुरुजित् ॥

॥ श्रीः ॥

५१७. पुरुसत्तमः—ओं पुरुसत्तमाय नमः ओं ॥

1. पुरुः ब्रह्मादिभ्यः अभ्यधिका सत्ता देशतः कालतः विद्यमाना यस्याः सा पुरुसत्ता सा मा यस्य इति=पुरुसत्तमः ॥

Mahalakshmi is having greater existence in point of time and place and hence She is called 'पुरुसत्तमा'। The Goddess Mahalakshmi is belonging to Vishnu. Hence He is called 'पुरुसत्तमः'।

2. पूर्णोऽतिशयेन संश्रेति पुरुसत्तमः ॥

3. पुरुः=पूर्णः सद्भिः=ब्रह्मादिभिः, लभ्यते=काङ्क्ष्यते इति पुरुसत्तमः ॥

Vishnu is Poorna and He is also coveted and liked by all satvic souls—like Chaturmukha Brahma and others.

4. पुरुश्चासौ सत्तमश्च पुरुसत्तमः ॥

Vishnu is Poorna as well as the Supreme Person amongst the good and great souls and so He is called 'Purusathamah'.

6. पुरुषु= ब्रह्मादिषु अन्तर्यामितया सीदतीति पुरुसदतिशयेन पुरुसत् पुरुसत्तमेति=पुरुसत्तमः ॥

Paramatma remains as 'Antaryami' in the supreme souls like Chaturmukha Brahma and others. He remains in them in an wonderful way and He is **पुरुसत्तमः**।

॥ श्रीः ॥

५१८. विनयोजयः—ओं विनियोज्याय नमः ओं ॥

1. विनयति दण्डं करोति इति विनयः, जयति इति जय इत्याहुः ॥

Vishnu is called '**विनयोजयः**' because He gives punishment as well as He is always victorious.

2. विविधं नियोज्यं यस्य सः=विनयोजयः ॥

Vishnu is called **विनयोजयः** since He has various worlds which are put in order or regulated by Him.

3. नियोज्यः न भवति इति=विनयोजयः ॥

Vishnu is called '**विनयोजयः**' because He is not regulated or controlled by others. As a fact, He is the Controller of all.

4. मारीचादयोऽपि वीर्यादिना अस्मात् विनीयन्ते दम्यन्ते इति विनयः ॥

Even Māricha and others are being subdued by Sri Rama by His qualities, such as valour, etc. So He is 'Vinaya'

कुंभकर्ण-महाकाय-खर-मारीच-रावणाः ।
दम्यन्ते विक्रमेणैव विनयः स उदाहृतः ॥

॥ श्रीः ॥

५१९. सत्यसन्धः—ओं सत्यसन्धाय नमः ओं ॥

1. सत्या सन्धा प्रतिज्ञा अस्येति सत्यसन्धः ॥

Vishnu is called 'सत्यसन्धः' because He proclaims or promises and keeps up the same. His Sankalpa is always maintained and kept up by Him. Paramatma in Gita proclaimed and made a Sankalpa that whenever there is downfall to dharmas to a very vast extent and whenever such a situation arises, then He would create Himself to save the satvic souls and the dharmas. In the Sloka 4–7, He proclaims

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानं अधर्मस्य तदाऽऽत्मानं सृजाम्यहं ॥

Now the fact is, that in Kaliyuga, the dharmas dwindle down to a vast extent which cannot be imagined in other yugas. Then why Paramatma has not taken Avatar? So there may be a doubt that He is not सत्यसन्धः ।

This is not correct, because the meaning for the Sloka would be

तदा आत्मानं=श्री वायुदेवं सृजामि ।

At that time, I shall create Sri Vayu Deva to save the dharmas. This Sankalpa, Paramatma has done fully, by sending Sri Madhvacharya to save the Vedic Dharmas in Kaliyuga. In Skanda Purana in Srimushna Mahatmya in the 9th Adhyaya, it is seen—

कलौ पाषण्डभूयिष्ठे धर्मलेशविवर्जिते ।
वैवस्वतेऽन्तरे प्राप्ते त्वष्टाविंशे कलौ युगे ॥ इति आरभ्य ॥

तदा संप्रार्थितो देवैः भगवान्हरिरीश्वरः ।

तत्कर्मदक्षं विनतं मातरिश्वानं आदिशत् ॥

वायुस्तु यतिरूपेण जनिष्यति कलौ युगे ॥

is so clear and patent.

Paramatma promised to Duryodhana that He would not hold weapons during the Bharatha war and He kept up the same, for the following reasons :

(i) When Sri Krishna held Chakrayudha in His Hands and came to Bheeshma, the resolution is not lost, because, the meaning of holding weapon, means, using the weapon for killing, which Sri Krishna has never done. Always Chakrayudha is with Him and it became visible only.

(ii) For Paramatma, no weapon is needed—the Sutra **ओं सा च प्रशासनात् ओं** 1-3-11 clearly proves the same. To delude the wicked only, He held that in His Hands. What is this Chakrayudha for Him? *His Mere Will and Desire is million times more powerful than* Chakrayudha. For the Satvic Souls to understand such Tatwas, was His declaration, which He did. There is no iota of defect in any act of Sri Krishna is the basic and fundamental truth.

2. सत्यं सन्धयति इति=सत्यसन्धः ॥

Vishnu is called '**सत्यसन्धः**' because He proclaims only the truth.

3. In Aditya Purana 3-52, it is said :

अत्यल्पमात्रं परवस्तु लोके नैवापहार्यं किल **सत्यसन्धः** ॥

One who is truthful should not steal from others, even the smallest article, whatever insignicant, it is. But Lord

Srinivasa robs all the sins of grave nature committed in several births by the people, by just remembering His Name with devotion.

जनैः अनेकैः बहुजन्मयत्नः आयास साध्यं बहुपापसंचयम् ॥ ५३॥

॥ श्रीः ॥

५२०. दाशार्हः—ओं दाशार्हाय नमः ओं ॥

1. दाशं सुखादि दानम्। (दाशृ दानं इति धातोश्च्) तदर्हति इति दाशार्हः ॥

Vishnu is called **दाशार्हः** because He is eligible and the fittest Person to receive donation/charities.

2. दाशार्ह कुलोद्भवः। दाशार्हाणां यादव प्रभेदानामयं दाशार्हः।

Vishnu is called '**दाशार्हः**' because Lord Krishna was born/took avatar in the family of the Yadava by name 'Dasarhan'. दाशार्हन्।

3. दशार्हस्य अपत्यं पुमान् दाशार्हः ॥

Krishna is called **दाशार्हः** because He was born to Dasarhan. Srimad Bhagavatham states in 9-24-3

क्रथस्य कुन्तिः पुत्रोऽभूद् धृष्टिस्तस्याथ निर्वृतिः ।
ततो दशार्हो नाम्नाभूत्तस्य व्योमः सुतस्ततः ॥ ३ ॥

4. दिशन्तीति दशा देवाः। तेषां अर्हः पूज्यो वायुः। तस्यापि स्वामि इति=दाशार्हः ॥

दशा देवाः Davatas, and in that the most coveted worshippable entity is Vayu. For Him, Vishnu is the Master, and so He is called **दाशार्हः** ।

5. दाशराजपुत्रीत्वात् दाशा सत्यवती तां अर्हति पुत्रत्वेनेति ॥

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Paramatma is called as 'दाशार्हः' because He took Avatar with the daughter Satyathi who was the daughter of 'Dāsa Raja'.

वसुनामा राजा पूर्वं आसीत्=Earlier there was a king by name 'Vasu'. स एकदा मृगायां गतः=He went for hunting once. तस्य चित्तं भार्यायां बभूव, तस्मात् वीर्यपातः अभूत्=His mind was involved towards his wife and hence rethas fell down. श्येनाय 'मम भार्याय देहि' इति दत्तवान्=the king gave the Virya to a bird to be given to his wife but on the way अन्येन श्येनेन सह युद्धं अभूत्=there was a fight with another bird and so the virya fell in th. Yamuna river. तदा तद्वीर्यं यमुनायां पपात, तत्र मत्स्य भार्या तद्वीर्यं जगृहे=Then a female fish ate that virya. सा दाशस्य बन्धनं गतः=that female fish was caught hold of by fisherman—Dāsaraja.

दाशेन मत्स्यकुक्षिभेदनकाले भार्यायां मिथुनं दृष्टम् तस्मिन् एकः पुमान्, एका कन्या च, तं पुमांसं राज्ञे दत्वा, तां कन्यां सुतार्थं जग्राह इति, तस्मात् हरिः दाशार्हः ॥
which means taken avatar from that दाशकन्या the holy woman Satyavathi.

6. दाशं=दानं तत् स्वीकर्तुं अर्हः दाशार्हः ॥

Paramatma Sri Hari is the fittest person to receive danas-charities-offerings etc.

॥ श्रीः ॥

५२१. सात्वतां पतिः—ओं सात्वतां पतये नमः ओं ॥

1. सात्परमात्मा सात्वन्तो भक्ताः तेषां पतिः पालकः सात्वतां पतिः ॥

सात्वन्तः means devotees, for them the Protector is Vishnu and therefore He is called 'सात्वतां पतिः'।

2. सात्वतां पांचरात्रिकाणां श्रियादि नवमूर्तिनां पतिः आदिमूर्तिः॥

In the devatas (Moorthis to be worshipped) give Nine numbers, the first and beginning one is Vishnu an hence He is called '**सात्वतां पतिः**'।

भागवतम् ११-१६-३२—

ओजः सहो बलवतां कर्माहं विद्धि सात्वताम् ।
सात्वतां नवमूर्तीनां आदिमूर्तिरहं पुरा ॥ ३२ ॥

Srimad Acharya states in **भागवत तात्पर्यनिर्णयः** as unde

विष्णोः श्रियो ब्रह्मणश्च वायोः सङ्कर्षणस्य च ।
सुपर्णस्य च संप्रोक्ताः प्रत्येकं नवमूर्तयः ॥
पूज्याः सात्वततन्त्रेषु तत्राद्या मूर्तयो हरेः ।
प्रधानास्ता हि सर्वासां मूर्तीनां हरिमूर्तयः ।
अभेदादेव मूर्तिनामक मूर्तिश्च सा स्मृतेति सहस्रावरणे ॥

Here Nine Moorthis are listed for worship a aradhana. In this list Vishnu leads the list and He top One.

3. सात्वतं नाम पंचरात्रम्, मन्त्रविशेषो वा ॥

By the sabda '**सात्वतं**', Pancharatra is meant.

सात्वतः पंचरात्रविदः । तेषां पतिः योगक्षेमकरः इति सात्वतां पति

Devotees who knew about Pancharatra are call **सात्वतः** । Their safety and existence are looked after Vishnu who is called '**सात्वतां पतिः**'।

4. सात्वतां यादवानां पतिः ॥

Vishnu is called **सात्वतां पतिः** because in the avatar Lord Krishna, He was Protector of all shepherds **गोपालका**

5. सात्ववतां बलज्ञान समाहारवतां देवानां पतिः ॥

Vishnu is called **सात्वतां पतिः** because He is Protect of all Devatas also.

6. भागवतं सात्वतं। चक्रे सात्वतसंहितामिति तत्रैव वचनात्॥

Vishnu is called सात्वतां पतिः because He is the Composer of the glorious Purana by name 'Bhagavatham'.

7. सातिः सुखार्थः सौत्रो धातुः तस्मात् भावे कर्तरि=सात्वतां पतिः॥

Vishnu is called सात्वतां पतिः because He is the bestower of happiness to all.

8. क्विपि पूर्णसुखरूपः तदाश्रयः वा परमात्मा सात्। हृदि तद्वंतः सात्वंतः तेषां पतिः इत्यर्थः॥

Those who have Paramatma in their hearts are called सात्वतः। Vishnu is their Master and so He is called सात्वतां पतिः।

॥ श्रीः ॥

५२२. जीवः—ओं जीवाय नमः ओं॥

1. जीवयति जनानिति जीवः॥

Vishnu is called जीवः because He makes the people to live.

2. Srimad Acharya states in विष्णुतत्वविनिर्णयः as:

जीवः इति भगवतः अनिरुद्धस्याख्येति श्रुतेः॥

In the Chandogya Upanishad it is stated so:
That the term Jiva stands for Bhagawan Aniruddha.

विष्णुः जीवः प्रोक्तः सततं प्राणधारणात्॥

स प्रविश्य शरीरं च स्थावरं जङ्गमं तथा॥

Vishnu is said to be Jiva because He sustains always the senses in the body.

3. सः जीवनामा भगवान् प्राणधारणहेतुतः।
उपचारेण जीवाख्या संसारिणि निगद्यते॥ इति।

Bhagawan is called 'जीवः' because He holds the breath of all. For others the sabda, जीव is only of secondary importance. This is quoted by Srimad Acharya in Gita Tatparya 2–18 .

4. Skanda Purana states :—

प्राणान् धारयते यस्मात् स जीवः परमेश्वरः।

अजीवोऽपि महातेजास्त्वथवा जीवयन् जगतः ।। इति।

स्कान्द वचनात् जीवः विष्णुः ।।

Vishnu is called जीवः because He holds all the breaths. This Skanda Purana is quoted by Srimad Acharya in Bhagavatha Tatparya under 2–6–34.

5. Under Chandogya Upanishad 6–3–2 mantra says :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ।। ६-३-२ ।।

प्राणाधारो हरिः नान्यो जीवशब्दस्ततो हरौ।

संसारिणो जीवता तु जननाद् वानतस्तथेति च ।।

जीवः does not mean ordinary Jeeva here at all. जीवः sabda only denotes विष्णुः Who is the only and main great entity Who protects our lives in the Jeevas.

6. Under the Sutra ओं तदधीनत्वात् अर्थवत् ओं 1-4-3 Srimad Acharya states in the Bhashya as from Skanda Purana:

यदधीनो गुणो यस्य तद्गुणो सोऽभिधीयते।

यथा जीवः परात्मेति यथा राजा जयीत्यपि इति च स्कान्दे ।।

He Who is the cause of certain excellence or quality in another, himself is said to possess that excellence or quality. This is akin to the Supreme *Lord* is spoken of as the *Soul* (परमात्म as जीवः) and as the King is said to be victorious when the soldier has won a victory for the

King, because but for the King, the soldier could not have proceeded to achieve the victory.

7. जीवापेतं वाव किलेदं म्रियते न जीवो म्रियते इत्यत्रापि जीवशब्दः परे। नहि संसारिणः मुख्यतः प्राणधारकत्वं युज्यते ॥

Bereft of Jiva, that is, God Aniruddha, one dies. The Jiva, that is, God Aniruddha does not die. In this passage also, the word Jiva refers to God. The samsari Jiva is not primarily the sustainer of life.

प्राणस्य प्राणः, चक्षुषः चक्षुः, **जीवस्य जीवः**, प्रधानस्य प्रधानं भगवान् चतुर्मूर्तिः इति ॥

and so Jeeva denotes Bhagawan only.

प्राणधारो हरेः नान्यो जीवशब्दस्ततो हरौ ।
संसारिणो जीवनात्तु जननात् यान्तः तथा ॥ इति ॥

Hari is called as Jeeva because He only holds the life breath of the Soul.

In Tatwa Viveka it is said :

भोक्तस्तु सुखदुःखानां अन्तस्थो जीवनामकः ।
बहिस्थितस्तु सन्नामा भगवान् पुरुषोत्तमः इति तत्वविवेके ॥

Paramatma by name Jeeva resides in the Soul and that is why he is able to enjoy the sukha or duhkha. That Jeeva namaka Paramatma is God Purushottama.

॥ श्रीः ॥

५२३. विनयिता—ओं विनयित्रे नमः ओं ॥

1. Vishnu is called **विनयिता** because He makes all to take proper and good path.
2. Vishnu is called **विनयिता** since He punishes those who overstops and crosses the rules of Sastra.

3. **विनयितासाक्षी** is taken as one sabda. **विनयिताया विनि वृत्तायाः साक्षी द्रष्टा विनयितासाक्षी।** Those who are humb He sees them. Those who are always doing dhyana Him, He sees them.

4. Vishnu is called as 'Vinayitā' because He protects devotees by treating them with love and affection princes.

भक्तान् नित्यराजपुत्र लालनन्यायतः सुखम्।
रक्षति अतो '**विनयिता**' नयते रक्षणार्थतः॥

॥ श्रीः ॥

५२४. साक्षी—ओं साक्षिणे नमः ओं॥

1. Vishnu is called '**साक्षी**' because He sees all and everything in person directly. **साक्षात् पश्यतीति=साक्षी।**

2. In Aditya Purana, Deva Sarma, an ardent devotee Sri Vayu states in 2–76 :

सर्वाधारः सर्वसाक्षी सर्वापेक्ष्योऽतिसुन्दरः।
सर्वोत्तमश्च सर्वज्ञः सर्वस्वामी च सर्वदा॥ ७६॥

Vishnu is the support of all and everything; He is the eye witness of all **सर्वसाक्षी।**

3. Srimad Acharya in Brahma Sutra Bhashya states from **श्वेताश्वतर उपनिषत्** in the Sutra **ओं श्रुतत्वाच्च ओं** 1–1–11

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः **साक्षी** चेता केवलो निर्गुणश्च॥

This clearly states that Vishnu is '**साक्षी**'।

4. Gita verse 9–18 runs thus :

गतिर्भर्ता प्रभुः **साक्षी** निवासः शरणं सुहृत्।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥ १८॥

Krishna is called 'साक्षी'। Srimad Acharya states in Bhashya as :

'साक्षात् ईक्षते इति साक्षी'—Vishnu is called 'साक्षी' because He sees all directly, **तथा हि बाष्कलशाखायाम्**—
स साक्षात् इदं अद्राक्षीद् यदद्राक्षीत् तत् साक्षिणः साक्षित्वम् इति॥

In the Bhashkala Sruti it is stated as to why the Lord is called Sakshi. He sees the world directly. Therein lies the Sakshin's being the Sakshi'.

5. In order to protect His Devotees, He is always closely observing them. So He is called 'Sākshee'

साक्षात् करोति यः साक्षी तद्वृत्तं रक्षणाय सः॥

॥ श्रीः ॥

५२५. मुकुन्दः—ओं मुकुन्दाय नमः ओं॥

1. मुक्तिं ददाति इति=मुकुन्दः॥ [मुकुं=मुक्तिं]

Vishnu is called 'Mukunda' since He gives and bestows Moksha to the devoted souls.

2. Great Sri Vadiraja Swami in his glorious Rukmineesha Vijaya states in the ninth verse as under—

अपण्डितेनापि मयार्जितेयं **मुकुन्दलीला** कविकण्ठमाला।
अकौशलेन ग्रथितेति जातिप्रसूनमालां किमु संत्यजन्ति ॥ ९॥

Sri Vadirajaswami states with all humility that he is not a Pandit or scholar has done this work of Rukmineesha Vijaya, about Sri Hari the bestower of Moksha. He questions that, Do people cast away the garland of jasmine flowers simply because it is strung by an unskilled florist?

मुकुन्दलीला-the sports of Lord Krishna, Maha Vishnu.

3. Pandit Narayana Pandithacharya the great author of Sumadhva Vijaya and other works, also states in the verse 5 of the great unparallel work as:

मुकुन्दभक्त्यै गुरुभक्तिजायै सतां प्रसत्यै च निरन्तरायै ॥
गरीयसीं विश्वगुरोर्विशुद्धां वक्ष्यामि वायोरवतारलीलाम् ॥ ५ ॥

The author states that the splendid glories of the incarnation of Mukhyaprana, the preceptor of the entire world is given for the welfare of the satvic souls as an intensive devotion to the Guru and by whose instructions later lead to the incessant love of Mukunda, Lord Sri Vishnu.

Thro' Bhakthi of Srimad Acharya, his prasada is got. By his prasada, Mukunda considers our case. By the prasada of Mukunda, मोक्ष is reached.

4. Srimad Acharya in his Dwadasa Stotra, in the first 12th Chapter states :

आनन्द मुकुन्द अरविन्दनयन ।
आनन्दतीर्थ परानन्दवरद ॥ १ ॥

Oh ! Ananda, Oh ! Mukunda ! Oh ! Kamala Nayana For me You are blessing with great ananda, I adore You with all reverence.

Brahma Vaivartha authority states :—

मुकुं भक्तिरसप्रेमवचनं वेदसम्मतं ।
यः तद्ददाति भक्तेभ्यो मुकुन्दः तेन कीर्तितः ॥

Vishnu is called 'मुकुन्दः, since He bestows devotion to the satvic souls on Him and get them emancipated.

5. मु=मुक्तिं, कु=लोकानिष्टभोगान् , द=ददाति इति मुकुन्दः ॥

Vishnu is called मुकुन्दः since He gives Moksha as well as all the comforts in this world to the satvic souls.

6. For the benefit of devotees, this humble author has given 'मुकुन्दस्तोत्रम्' done by Kalyani Devi.

मुकुन्दस्तोत्रम्

इन्दुरुचिसुन्दर सुमन्दहसितास्यं
नन्दतनयं दुरितसन्दहनदक्षं ।
सेन्द्र सुरवृन्द परिवन्दित पदाब्जम्
संस्मर सदान्तर मुकुन्दमतिकान्तम्
नारायणाय नमो नारायणाय नमो
नारायणाय नमो नारायण ॥ १ ॥

पादपतितापदपनोदन विनोदं
पादपरिपातितसुपापशकटारिं ।
पादयुगपाटलितपावितवनान्तं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ २ ॥

सेवकजनाधिक जनाधिकलितोरु
स्वान्तगतसन्तमसकृन्तन समर्थम् ।
अन्तसमयान्तक भयान्तकरमुच्चैः
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ३ ॥

सारतरसौरभ सरागमनसाऽलं
माद्यदनवद्यवरहृद्यरवभृङ्गैः ।
सङ्कुचित कुन्तल कुलाकुलमुखाब्जम्
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ४ ॥

नीलमणिनीरदनिरञ्जिततनुश्री-
सञ्जित सदञ्जनरुचं जगति हृद्यं ।

रञ्जित जनदुरित भञ्जनमजस्रं
संस्मर सदान्तर मुकुन्द मतिकान्तम् ॥ ५ ॥

भक्तजनकल्पतरुमल्पतरहासै-
रान्तरहरं तनुभृतामतनुशोभं ।
गोपवर योषिदुरुतोषकरवेषं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ६ ॥

निर्मलतमं सकलमङ्गलदमङ्गैः
स्वङ्गरहितैरहरहर्महितमङ्गम् ।
यस्य कमनीयमवनीतल विलोलं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ७ ॥

स्वर्णगुणलग्न परिभास्वदमल श्रीकर्ण
सुखकारणकलक्वणित कान्तैः ।
किङ्किणिगणैरलमलङ्कृतनितम्बम्
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ८ ॥

गोपगृहगतं बहुपयोऽत्रनवनीतं
भोजयति बालसमितिं बलयुतो यः ।
हस्तयुगलेन सुनिरस्तभयमश्नन्
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ९ ॥

आप्तजनरक्षणकृते सुकृतलीलः
सप्तजनमद्रिमुददीधरदधीशः ।
सप्तशरदेककरतो गुरुतरं यः
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ १० ॥

माधवमुमाधर पुरन्दर पुरोगै-
रादर पुरस्सरमुपाहृतसपर्यम् ।
राधितसुराधिपविरोधिजनताधिं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ११ ॥

मध्वपरमाध्वनिमतामतमतीनां
बन्धुमतिबन्धुरधियास्वगुणसिन्धौ ।
ज्ञानगुणमानितसुमानसजनानां
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ १२ ॥

श्रीपतिमुदारफणि राजशुभभोगे
देववर सेवित पयोनिकरवाधौ ।
शायिनममेय सुखचित्तनुमचिन्त्यं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ १३ ॥

नारायणाय नमो नारायणाय नमो
नारायणाय नमो नारायण ॥

॥ इति श्री कल्याणीदेवी विरचितं "मुकुन्दस्तोत्रं" संपूर्णम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

५२६. अमितविक्रमः—
ओं अमितविक्रमाय नमः ओं ॥

1. अमितो विक्रमः पराक्रमो यस्य सः 'अमितविक्रमः'।

Vishnu is called 'अमितविक्रमः' because His bravery is immeasurable and infinite.

2. साकल्येन अविज्ञातः अमितः विना गरुडेन क्रमः पादविक्षेपो यस्य सः विक्रमः। अमितश्चासौ विक्रमश्चेति 'अमितविक्रमः'।

Vishnu is not capable of being known by anyone fully. Hence He is 'अमितः'। He goes on and travels on the divine bird 'Garuda'. अमित+वि+क्रमः।

Hence Vishnu is called अमितविक्रमः।

3. In श्री वेंकटेश स्तोत्रम्, the very first verse runs thus:

वेंकटेशो वासुदेवः प्रद्युम्नोऽमितविक्रमः।
संकर्षणोऽनिरुद्धश्च शेषाद्रिपतिरेव च ॥ १ ॥

Sri Venkatesa—Sri Vishnu is called 'अमितविक्रमः'।

4. Sri Vishnu, when He measured the entire Universe, by His great Padas, no one can imagine or measure His capacity and so He is 'अमितविक्रमः'।

यस्योरुषु त्रिषु विक्रमणेषु।
अधिक्षिपन्ति भुवनानि विश्वा ॥ इति ॥

॥ श्रीः ॥

५२७. अंभोनिधिः—ओं अंभोनिधये नमः ओं ॥

1. अं=विष्णुं विभर्ति इति अंभः=विष्णुलोकः। तं निधिः धा... इति 'अंभोनिधिः'

Vishnu is called 'अंभोनिधिः' because He is having Vaikunta as His abode.

2. Among the storage of water, Vishnu is the sea. Hence He is called 'अंभोनिधिः'। Gita states in 10-24 as:

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

सरसाम् सागरः अस्मि=Among the storage points of water, Lord Krishna says that He is the sea—अंभोनिधिः।

Hence Vishnu is called 'अंभोनिधिः'।

3. Under the Isavasya Upanishad, the 4th mantra states—तस्मिन् अपो मातरिश्वा ददाति। With that Sri Hari, the punya Karmas done by all the creatures are submitted by Sri Vayu. Vishnu is the निधि or the store-house for all such Karmas submitted by Sri Vayu; Hence He is called अंभोनिधिः।

4. अंभसां देवादीनां निधिः आश्रयः=अंभोनिधिः।

Vishnu is called 'अंभोनिधिः' because He is the protector or the security guard for the devatas.

5. अंभांसि निधिः आश्रयः यस्य इति=अंभोनिधिः।

Vishnu is the shelter for all the wealth in the sea. Hence He is called अंभोनिधिः।

6. In Gita under Vibhuti Adhyaya 10-24, it is said सरसामस्मि सागरः—and the sea has been described as the Vibhuti of Sri Vishnu.

7. अंभसि निधीयते—इति अंभोनिधिः।

He is hidden in the waters as Koorma. He saved the churning of the Milky Ocean by carrying the Mandara Mountain on His Back. Thereby He helped the devatas and daityas to continue the churning process.

॥श्रीः॥

५२८. अनन्तात्मा—ओं अनन्तात्मने नमः ओं

1. देशतः कालतो गुणतश्च अपरिच्छिन्न रूपत्वात् 'अनन्तात्मा'॥

Vishnu is called 'अनन्तात्मा' because He has no limitation at all vis-a-vis, space, time and qualities. All are in abundance with Him. They are immeasurable.

2. अनन्ता अपरिमिता आत्मानः देहा यस्य इति अनन्तात्मा ॥

Vishnu is called अनन्तात्मा because His body is so big and has no limits or end to it. Countless or indestructible bodies He has.

3. अनन्तानां अनन्त सङ्ख्याकानां अबद्धानां स्वामी इति अनन्तात्मा ॥

Vishnu is called 'अनन्तात्मा' because He is the Master and Lord of millions of released souls.

4. मुक्तानां आत्मा स्वामी इति अनन्तात्मा ॥

Vishnu is called 'अनन्तात्मा' because He is the Lord of Mukthas.

5. अनन्ते शेषे आत्मा देहो यस्य इति अनन्तात्मा ॥

Vishnu is called 'अनन्तान्मा' because He takes bed on Sesha and rests on him with His body.

6. अन्तः अति बन्धने। न विद्यते अन्तः बन्धः यस्य सः अनन्तः॥

There is no limit or boundary for Him. Such great is that Atman. Therefore He is called as 'Ananthātma'.

अबद्धः च असौ आत्मा च इति अनन्तात्मा ॥

Paramatma Vishnu is not bound to anyone and so He is 'अनन्तात्मा'।

Brahma Tarka says in 10–3–37 in Bhagavatham :

अनन्तनामा परमः सुसुखज्ञानरूपवान् ।

Paramatma is called 'Anantha' because He has supreme bliss, joy and jnanam as His Swaroopa.

तानि चास्य सुदिव्यानि सुगन्धीनि सुभान्ति च ।

7. Vishnu is called as **'अनन्त आत्मा'** because He has anantha Kalyana Gunas in Him. Further, each guna has anantha Viseshas also. That is why in the Sutra **ओं आदित्यादिमतयश्चाङ्ग उपपत्तेः ओं** 4–1–6, it is said that when a devotee is unable to do dhyana of various attributes, he has to meditate upon Vishnu as 'Anantha atma'—that is **विष्णोः ब्रह्मत्वमेव तु ।**

|| श्रीः ||

५२९. महोदधिशयः—

ओं महोदधिशयाय नमः ओं ॥

1. प्रळये महोदधिमध्ये शेत इति=महोदधिशयः ॥

At the time of Mahapralaya, He takes bed in the middle of the great ocean of pralaya waters. Hence Vishnu is called '**महोदधिशयः**'।

2. दधिशये हस्ते यस्य वामनकृष्णादिरूपेण इति दधिशयः ॥

In the avatars of Krishna and Vamana, He had curd in His hands.

महांश्चासौ उत्कृष्टश्चासौ दधिशयश्चेति महोदधिशयः ॥

Such curd in large quantity and supreme curd in His hands, He has and therefore He is called **महोदधिशयः** ।

3. महांश्चासौ उदधिशयश्चेति=महोदधिशयः ॥

Big ocean/sea is His bed and Hence Vishnu is called '**महोदधिशयः**'।

॥ श्रीः ॥

५३०. अन्तकः—ओं अन्तकाय नमः ओं॥

1. अन्तयति नाशयति सर्वं इति अन्तकः ॥

Vishnu is called 'अन्तकः' because He destroys all and everything. At the time of Mahapralaya, He sweeps everything. He devours all.

In the Sutra ओं अत्ताचराचरग्रहणात् ओं ॥ 1–2–9, Srimad Acharya quotes an excellent authority from Skanda Purana :

स्रष्टा पाता तथैव अत्ता निखिलस्य एक एव तु ।
वासुदेव परः पुंसां इतरे अल्पस्य वा न वा ॥ इति स्कान्दे ।

Vasudeva is the Creator. He is the Protector, He is the Destroyer of all. He is the only One to do so and is capable. For others this may exist only in fraction or will be totally absent.

Hence सर्वं अत्ति—नाशयति is only for श्री वासुदेवः श्री विष्णुः Who is alone 'अन्तकः' in the most important sense.

2. अन्तयति=बन्धयति कं सामुद्रं जलं येन रामरूपेण इति=अन्तकः ॥

Vishnu is called अन्तकः because in the avatar as Sri Ramachandra Mahaprabhu, He bound the sea waters, stopped the Waves and made it still like a lake. This is really the wonderful Act of God. But for this the building of bridge (सेतुः) is impossible. Sri Narayana Panditha-charya, in his remarkable Sumadhva Vijaya, states :

निबद्धय सेतुं रघुवंशकेतुः
भ्रभंग संभ्रान्त पयोधिमध्ये ॥

By the very sportive movement of the eyebrows of Sri Ramachandra, the foremost of the race of Raghus, the restless and high waves of the ferocious sea, came to a standstill like a small lake. Then the monkeys, as a seva to Him, built the bridge.

So Vishnu is अन्तकः ।

3. अन्तः =बन्धः येषां अस्ति इति अन्ता, अन्तानां जरासन्धादिभिः बद्धानां राज्ञां कं सुखं येन इति=अन्तकः ॥

Whoever is bound in prison is called अन्ता । King asura Jarasandha had imprisoned many kings in the cell. They were all released by Lord Krishna and happiness was restored to them, by eliminating that devil Jarasandha thro' Sri Bhima'

Srimad Bhagavatham 10–82–46 states—

सहदेवं तत्तनयं भगवान् भूतभावनः ।
अभ्यषिंचदमेयात्मा मागधानां पतिं प्रभुः ॥
मोक्षयामास राजन्यान्संरुद्धा मागधेन ये ॥

that the kings were released by Lord Krishna, who were imprisoned by that demon Jarasandha.

Hence Vishnu is called 'अन्तकः'।

This humble author hereunder gives two verses from Srimad Bhagavatham so that the readers can also be released out of their eternal bondage. These verses are the prayers made by the kings to Lord Krishna.

नमस्ते देवदेवेश प्रपन्नार्तिहराव्यय ।
प्रपन्नान् पाहि नः कृष्ण निर्विण्णान्घोरसंसृतेः ॥१०-८३-८॥
कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥ १०-८३-१६ ॥

Readers of this humble book will get all anugraha of Lord Sri Krishna as received by the kings.

4. सर्वसंहारकत्वात् अन्तकः ।

Vishnu is called '**अन्तकः**' because He is the kill of all.

5. Srimad Acharya in the Sutra **ओं नानुमानमतच्छब्दात् ओं** 1-3-3 in his Bhashya gives an authority :

"सः **अन्तकः** स रुद्रः स प्राणभृत् स प्राणनायकः स ईशः हरिः यः अनन्तः यः विष्णुः यः परः परोवरीयान्" इत्यादिना प्राणप्र रुद्रत्वादेः विष्णोरेव उक्तत्वात् ॥

Srimad Acharya quotes this, because basing on **महानारायण उपनिषत्** sentence "**प्राणानां ग्रन्थिरसि रुद्रः**" the corroborative evidence to support the Atharva Upanishad sentence "**यस्मिन् द्यौः...जानथ आत्मानम्** that the quality of supporter of the worlds is Rud were to raise, then it is not so. Because :

यः अन्तकः संहर्ता स एव तच्छब्दवाच्यः श्रुतः, सः विष्णुरेव ॥

'**अन्तकः**' means destroyer or killer of all, and th quality is available in **विष्णु** only in **ओं जन्माद्यस्य यतः ओं** 1-1-2 is established.

Therefore '**अन्तकः** is **विष्णुः** only.

6. Deva Sharma praises Lord Venkateswara in Adit Purana in 4-7 as under :

नमोऽतर्क्याय तर्क्याय सगुणयाऽगुणाय च ।
नमोऽनन्तायाऽ**न्तकाय** वेद्यावेद्यस्वरूपिणे ॥ ७ ॥

|| श्रीः ||

५३१. अजः—ओं अजाय नमः ओं ॥

1. अजः=चतुर्मुखजनकः ॥

Vishnu is called '**अजः**' because He is the Creator or the great devata responsible for Chaturmukha Brahma to come out.

अजः also denotes Charurmukha Brahma himself. But it is an accepted rule that :

" कार्यकारणयोः एकशब्द व्यवहृतिः भवेत ' इति ।

in the case of 'reason' and 'effect', same one and the same sabda can be used. Here **अज** is **चतुर्मुख ब्रह्म** is **कार्य**—effect and **अज** is Vishnu Who is the reason or **कारण** ।

2. **गीता** states in 2–20, later half :

अजो नित्यः शाश्वतोऽयं पुराणः ।

अजः विश्वरूपी परमात्मा, नित्यः शाश्वतः पुराणः ॥

This **विश्वरूपी परमात्मा** is Vishnu. Hence Vishnu is called '**अजः**' ।

3. Under the Sutra **ओं प्राणभृच्च ओं** ॥ 1–3–4, Srimad Acharya tells in his Bhashya, as—

" अजायमानो बहुधा विजायते " इति [तै-आ] तस्यैव बहुधा जन्मोक्तेः ॥

Tho' Vishnu is called '**अजः**' and has no birth at all, still becoming in many forms is applicable to Him, since He takes many splendid avatars like Sri Rama, Sri Krishna, Sri Vedavyasa, Sri Parasurama and so on.

Hence Sri Vishnu is '**अजः**' ।

4. अजति गच्छति शोभते इति अजः ॥

Vishnu is called ' अजः ' because He goes everywhe Vishnu shines wonderfully everywhere. Hence He is अज

5. न जायते इति अजः ॥

Vishnu is called अजः because He is not born like othe

6. Under Anuvyakhyana, Srimad Acharya, under Sutra ओं नेतरोऽनुपपत्तेः ओं ॥ 1-1-16, states in the Ve 199, that 'Purusha', 'Aja' and other sabdas are o denoting 'Narayana'.

पुरुषः परः आत्मा अजः ब्रह्म नारायणः प्रभुः ॥

7. Gita states in 4-6 as—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

Lord Krishna states that He is Aja which means He has no birth at all by bodies; His body is with any type of destruction and He is the Master of Jeevas like Chaturmukha Brahma and others.

Hence Vishnu is called अजः ।

॥ श्रीः ॥

५३२. महार्हः—ओं महार्हाय नमः ओं ॥

1. महस्य पूजादि रूपोत्सवस्य अर्हो योग्यः इति महार्हः ॥
[महः=पूजा]। पूज्येषु महत्वात् महार्हः ॥

Vishnu is called ' महार्हः ' because He is the fittest a most eligible Person for receiving great and big worsh Pooja from devotees.

2. Under अनुव्याख्यानं, the first Sloka runs thus—

नारायणं निखिलपूर्णगुणैकदेहं
निर्दोषमाप्यतममप्यखिलैः सुवाक्यैः ।
अस्योद्भवादिदमशेष विशेषतोऽपि
वन्द्यं सदा प्रियतमं मम सन्नमामि ॥ १ ॥

Sri Jayathirtha Mahaprabhu analyses in his *magnum opus*, Sriman Nyaya Sudha as—

This **वन्द्यत्व प्रयोजक धर्माः** that is the qualities which should be there for great mahapooja, that is, the person to be a **महार्हः** there should be mainly three qualities prevalent in Him. These three qualities are analysed and proved to be in Sriman Narayana, Sri Vishnu and then shown that by which of the sabdas, Srimad Acharya explains these requirements.

They are :—**विषिष्टाधिकृतेष्टा चेति।**

(1) **विशिष्टा**
↓
परम उत्तमदेवता— सर्वोत्तमः देवता इति।

In order to bring the quality of '**विशिष्टता**' Srimad Acharya states the following qualities of Narayana namely (i) **निखिल पूर्णगुणैकदेहं।** Having all the auspicious qualities like

(2) **अधिकृता**
↓
स्वविषयग्रन्थ प्रबोधादिकं संपादयति।

This means that person should have authored works and by reading that our knowledge should enhance and devotion should follow automatically.

(3) **इष्टा**
↓
Kuladevata

In order to know that **इष्टत्वं** aspired or desired, Srimad Acharya has given (i) **सदा प्रियतमं** (ii) **मम**–those two sabdas. **मम**=shows that Srimad Acharya is **एकान्तभक्तः।** Further

knowledge, ananda, etc. themselves as His body; but not having any material connection at any point of time.
(ii) निर्दोषं—not having even an iota of defect.
(iii) अस्योद्भवादिदं–the Creator of the entire Universe both eternal and non-eternal objects, as explained under the Sutra ओं जन्माद्यस्य यतः ओं॥ 1-1-2 and ओं न वियदश्रुतेः ओं॥ 1-3-1

To show that. Srimad Acharya, has used (i) आप्यतमं (ii) अखिलैः सुवाक्यैः Narayana is the most supreme reliable. All the good agamas have come from Him. ब्रह्मसूत्राणि are the परविद्या-supreme Vidya, Mahabharatha have all come from Him as the source.

Sri Satyavratha Swamiji in his commentary states that this प्रियतमम् is of two kinds namely that which brings स्वरूपसुख and the other connected to वैषयिक सुख। Because सदा is used the वैषयिक सुख will go off for middle order devotees. In the case of Srimad Acharya even स्वरूपसुख is not aspired by Narayana is worshipped as Narayana. He wants Narayana only but not anything else. अनन्यार्थतया पूजार्हः

Hence Sri Vishnu is महार्हः।

॥ श्रीः ॥

५३३. स्वाभाव्यः—ओं स्वाभाव्याय नमः ओं ॥

1. भव्यानां=मंगलानां समूहः भाव्यं [समूहार्थे अण्]॥

The collection of mangalas/auspicious things are called 'भाव्यम्'। आ समन्तात् भाव्यं यस्य इति आभाव्यः ॥ That mangala is there in a well and proper form in Him is called 'आभाव्यः'। स्वश्चासौ आभाव्यश्चेति=स्वाभाव्यः ॥

Vishnu is independent as well as the treasure of all mangalas and hence He is called 'स्वाभाव्यः'।

2. नित्यनिष्पन्न फलकत्वेन न विद्यते भाव्यं यस्य इति अभाव्यः ॥

Vishnu is always full and nothing need be attained by Him. There is no need at all for फल to Him. Hence He is called अभाव्यः। Further स्व=स्वतन्त्रः च असौ अभाव्यश्चेति=स्वाभाव्यः ॥ Vishnu is called 'स्वाभाव्यः' because He is independent and not in need of anything to be achieved and He is always a full entity in all respects. So He is called 'स्वाभाव्यः'।

Srimad Acharya states in Bhashya under the Sutra—ओं लोकावत्तु लीलाकैवल्यम् ओं। as मुक्ताः अपि आप्तकामाः स्युः, किमु तस्य अखिलात्मन इति—which means that when the released souls themselves are without any desire and all have been achieved by them, where is the question for Vishnu Who is the very bestower of Mukthi, to achieve something in future? He is a splendid and unique 'अभाव्यः'। The Mandukya Upanishad declares 'आप्तकामस्य का स्पृहा' which means where is the question of any desire or aspiration for such a person who is full and complete and has achieved all?

Lord Krishna—Vishnu, gloriously tells this to Arjuna under the Verse 3–22 in the Gita—

न मे पार्थ अस्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

Vishnu is therefore **स्वाभाव्यः** ॥

3. **नित्यसिद्धत्वात् स्वाभाव्यः ॥**

Vishnu is called **स्वाभाव्यः** because He is eternal and He is fully established one. Hence Vishnu is **नित्यसिद्धः**= **स्वाभाव्यः** ॥

4. **स्वकीयेन भावेन भक्त्या प्राप्यत्वात् स्वाभाव्यः ॥**

Vishnu is called **स्वाभाव्यः** because He is reachable/attainable by pure and proper devotion.

5. Under Gita Tatparya, under 5–14, Srimad Acharya cites from Mahavaraha Purana as—

"स्वातान्त्र्यात् भगवान् **विष्णुः स्वभावः** इति कीर्तितः"

॥ श्रीः ॥

५३४. जितामित्रः—ओं जितामित्राय नमः ओं ॥

1. **जिता अमित्राः शत्रवः येन इति जितामित्रः ॥**

Vishnu is called '**जितामित्रः**' because He destroys the internal (6) enemies inside the devotees like **काम, क्रोध, लोभ, मोह, मद** and **मात्सर्य** । Anger, Passion etc. Vishnu is called **जितामित्रः** because He destroys the outside enemies also like Kamsa, Ravana and many others.

2. Sri Vadiraja Mahan in his Sri Mukhyaprana Ashtakam states in the Fifth Verse as—

कामी येन हि कीचको विनिहतः क्रोधी च दुश्शासनः
स्तब्धोलुब्ध सुयोधनश्च मणिमान् मुग्धो मदान्धो बकः ।

कृष्णेर्ष्याभिरतश्च मागधपतिः षड्वैरिवर्गात् सदा।
सत्वं भीम गुणाभिराम दयया दासं हि मामुद्धर ॥ ५ ॥

1. Oh ! Bhima, shining with divine qualities, you are the person by whom Keechaka was killed who was full of lust. [Keechaka—lust]

2. Dussasana was also killed known for his anger. [Dussasana—anger]

3. The greedy Duryodhana who was bereft of any human virtue was killed. [Duryodhana—greed]

4. The asura Manimān who did not have proper knowledge was also killed. [Manimān—ignorant (illusory knowledgeable person)]

5. बकः-who was covered by deceit was killed. [Baka—conceit]

6. Jarasandha was killed who revelled in jealousy. [Jarasandha—jealousy]

॥ श्रीः ॥

५३५. प्रमोदनः—ओं प्रमोदनाय नमः ओं ॥

1. स्वयं प्रमोदते इति=प्रमोदनः ॥

Vishnu is called '**प्रमोदनः**' **because He Himself enjoys** without anyone's help.

2. प्रमोदयति जनानिति=प्रमोदनः ॥

Vishnu is called '**प्रमोदनः**' **because He brings joy and** happiness to the people.

3. प्रमोदं नयति इति=प्रमोदनः ॥

Vishnu is called 'प्रमोदनः' because He leads or controlls happiness.

4. प्रकृष्टा मा रमा, ज्ञानं वा यस्य इति प्रम उत्कृष्टः अनः वायुः यस्य इति उदनः प्रमश्चासौ उदनश्चेति=प्रमोदनः ॥

Vishnu is called प्रमोदनः because supreme knowledge and Sri Vayu are always with Him. Vishnu is called प्रमोदनः because Goddess Mahalakshmi and Sri Vayu are with Him always.

5. स्वभक्तान् प्रमोदयति इति प्रमोदनः ॥

Vishnu is called प्रमोदनः because He makes His devotees happy and joyful.

6. Vishnu is the Great God Who brings happiness to the Mukthas also. They cannot also get the happiness as of right. They also, out of sheer mercy of Sri Hari, get happiness. Hence it is said अज्ञानां ज्ञानदो विष्णुः। For the ignorant, He bestows knowledge, and further also upto Aparoksha Jnanam. ज्ञानिनां मोक्षदश्च सः। For the अपरोक्षज्ञानी, He bestows with Moksha. Further, आनन्ददश्च मुक्तानां—He is the bestower of ananda to the Mukthas. स एव एक जनार्दनः—This Janardhana only does all these benefits to the Jeevas.

7. He is स्वरमण and so He is called as प्रमोदनः। None including Mahalakshmi is needed for His happiness. He has Female Form in Himself as Narayani, Mohini, etc., and can enjoy Himself. He is only the giver of happiness to Lakshmi, but not receiver of joy from Her to Him. लक्ष्म्याः सुखदातृत्वं न, परं तु सुखपातृत्वमेव। Mahabharatha Tatparya Nirnaya states 1–2 :

आसीदुदारगुणवारिधिरप्रमेयः
नारायणः परतमः परमात् स एकः ।
संशान्त संविदखिलं जठरे निधाय
लक्ष्मीभुजान्तरगतः स्वरतोऽपि चाग्रे ॥ २ ॥

स्वरतः = आप्तकामः । So He does not need even the joy of the embrace of Mahalakshmi. To get happiness for Her only, She embraces the glorious Narayana.

॥ श्रीः ॥

५३६. आनन्दः—ओं आनन्दाय नमः ओं ॥

1. आनन्दस्वरूपत्वात् आनन्दः ॥

Vishnu is called '**आनन्दः**' because His very nature is 'Happiness' or 'Ananda'.

In the Sutra **ओं आनन्दमयोऽभ्यासात् ओं** ॥ 1-1-12 it is proved that Vishnu alone is 'Anandamaya'. His very swaroopa is ananda. In the Taittireeya Upanishad, it is found that the pada of **आनन्दमयः** is Brahma. But in the case of Paramatma, there is no distinction between Him and His limbs. So **आनन्दमयः** is **ब्रह्म** and **ब्रह्म** is **आनन्दमयः** ।

Srimad Acharya states :—

पुच्छं संकर्षणः प्रोक्त एक एव तु पंचधा ।
अंगांगित्वेन भगवान् क्रीडते पुरुषोत्तमः ।
ऐश्वर्यात् न विरोधश्च चिन्त्यः तस्मिन् जनार्दने ॥

Due to the extra-ordinary qualities and human brain cannot reach them, Janardhana's limbs and Himself are the same.

2. Taittireeya Upanishad says 'आनन्दं ब्रह्मणो विद्वान्'। Brihadaranyaka Upanishad says 'अथैष एक परमः आनन्दः'। Vishnu says that is 'ananda' and 'ananda' is in Him—। Both are reconciled under the aphorism ओं उभयव्यपदेशात्त्वहिकुण्डलवत् ओं ॥ 3–2–28. Just like coil of the snake and the snake are the same but only it is spoken as different, similarly 'Ananda' is Brahma and Brahma is having ananda.

So Vishnu is called 'आनन्दः'।

3. Vishnu is called 'आनन्दः' because Srimad Acharya cites a glorious authority from Brahma Purana, under the Sutra ओं आकाशस्तल्लिङ्गात् ओं ॥ 1–1–22 as :—

अनन्तो भगवान् ब्रह्म आनन्द इत्यादिभिः पदैः।
प्रोच्यते विष्णुरेवैकः परेषां उपचारतः इति ब्राह्मे ॥

What a wonderful authority cited by a wonderful Acharya! It says :—

that Anantha, Sri Bhagawan, ब्रह्म, आनन्दः, etc., are the sabdas by which Vishnu alone is called. If they refer to others, it is only in a very much secondary and unimportant sense.

4. सुखस्वरूपः आनन्दः

Vishnu is called 'आनन्दः' because His swaroopa is of happiness and joy.

5. Srimad Acharya states in his Sutra Bhashya under the Sutra ओं ज्योतिः दर्शनात् ओं ॥ 1–3–40, from Chaturveda Sikha as under :

विष्णुरेव ज्योतिः विष्णुरेव ब्रह्म।
विष्णुरेव आत्मा विष्णुरेव बलं।
विष्णुरेव यशो विष्णुरेव आनन्दः इति ॥

This authority is direct to the issue that Vishnu is 'आनन्दः'।

6. Under आनन्दाद्यधिकरणम्, ओं आनन्दादयः प्रधानस्य ओं ॥ 3–3–12, Srimad Acharya states from Brahma Tarka as:

सच्चिदानन्द आत्मेति ब्रह्मोपासा विनिश्चिता।
सर्वेषां च मुमुक्षूणां फलसाम्यादपेक्षितेति ब्रह्मतर्के ॥

shows that Vishnu is आनन्दः।

7. Under द्वादश स्तोत्रम् under the 11th Adhyaya which contains 9 verses, in the first 8 verses, the second line runs thus:

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितं ॥

आनन्दस्य = विष्णोः पदं वन्दे—The lotus feet of Vishnu is worshipped which are prostrated by Chaturmukha Brahma and Indra and other gods always.
Hence Vishnu is called आनन्दः।

8. Atharvana Upanishad states:

आनन्दरूपं अमृतं यद्विभाति।

9. Brihadāranyaka Upanishad states:

एतस्यैव आनन्दस्यान्यानि भूतानि मात्रामुपजीवान्ति ॥ इति ॥

॥ श्रीः ॥

५३७. नन्दनः—ओं नन्दनाय नमः ओं ॥

1. नन्दयति इति नन्दनः।

Vishnu is called 'नन्दनः' because He is the Person Who makes others to be happy and joyful.

2. स्वसन्निधानेन सर्वभूतानि नन्दयतीति नन्दनः ॥

By His presence all creatures are made happy and therefore He is called 'नन्दनः'।

3. Taittireeya Upanishad states :

एष ह्येव आनन्दयति ।

That means Sri Vishnu bestows supreme ananda to H[illegible] Devotees.

|| श्रीः ||

५३८. नन्दः—ओं नन्दाय नमः ओं ॥

1. **नन्दः समृद्धः ॥**

Vishnu is called '**नन्दः**' because He is a full a[illegible] complete entity.

2. **नन्दयति इति नन्दः ॥**

Vishnu is called '**नन्दः**' because He makes the sat[illegible] souls happy.

3. As stated above Vishnu is **नन्दः** because He is '[illegible] *completa*', that is, full and complete in all respects at [illegible] times and at all places.

स्वरूप प्रवृत्ति प्रमिति लक्षण सत्तात्रैविध्ये पर अनपेक्ष्यं स्वातन्त्र्यम्
For the existence, activities, knowledge, He does n[illegible] depend upon anyone else and therefore He is called [illegible] 'Nanda'.

Brihadāranyaka Upanishad states—

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

He is Full, His avatars are Full, His Limbs are Full, Hi[illegible] Gunas are Full, His activities are Full.

4. Vishnu always keeps the Mukthas with ananda and s[illegible] He is called as **नन्दः** ।

मुक्तान् नित्यान् नन्दयति 'नन्दः' स तु कीर्तितः ॥

|| श्रीः ||

५३९. सत्यधर्मा—ओं सत्यधर्माय नमः ओं ||

1. सत्यं जगत् धारयति इति सत्यधर्मा ||

Vishnu is called 'सत्यधर्मा' because He supports and saves the true world.

2. सत्या ज्ञानादयो धर्माः यस्य=सत्यधर्मा ||

Vishnu is called 'सत्यधर्मा' because He has true qualities and attributes like knowledge, ananda and so on.

3. एतेन जगत्कारणत्वादि धर्माणां असत्यत्वं अपहस्तितं वेदितव्यम् ||

Adwatic School contends that Brahman is Nirguna and has no attributes which are true. By this सत्यधर्मा that view is completely negated. All the attributes of Lord Vishnu are true and only true, and exist in *defacto* and *dejure*.

|| श्रीः ||

५४०. त्रिविक्रमः—ओं त्रिविक्रमाय नमः ओं ||

1. त्रयो विक्रमाः पादविक्षेपा यस्य इति=त्रिविक्रमः ||

Vishnu, in the avatar of 'Trivikrama', measured all the worlds by His three steps. Hence He is called 'त्रिविक्रमः'।

2. त्रिषु लोकेषु विना गरुडेन क्रमः पादविक्षेपः यस्य इति त्रिविक्रमः ||

In all the three worlds, He steps with the divine bird Garuda and hence He is called 'त्रिविक्रमः'।

3. त्रीन् वेदान् पद विक्रम इति=त्रिविक्रमः ||

Vishnu is called 'त्रिविक्रमः' because He saves and protects the three Vedas. [Rig, Yajur and Sama Veda.

Atharvana Veda is only a part of Rig Veda.] and He jumped so.

4. त्रीन् कालान् पदविक्रम इति=त्रिविक्रमः ॥

Vishnu is called 'त्रिविक्रमः' because He saves and protects the three times—past, present and future and so He jumped so by three steps.

5. त्रीन् गुणान् पदविक्रम इति=त्रिविक्रमः ॥

Vishnu is called त्रिविक्रमः because He saves and protects the three gunas—Satwa, Rajas and Tama gunas and so He jumped by His three steps.

6. त्रीन् लोकान् पदविक्रम इति=त्रिविक्रमः ॥

Vishnu is called त्रिविक्रमः because He saves the three worlds—Bhooloka, Bhuvarloka and Suvarloka and so He jumped by His three steps.

7. देव मानुषदानवान् पदविक्रमः इति त्रिविक्रमः ॥

Vishnu is called त्रिविक्रमः because by His jumping of three steps He saved Devatas, Human beings and Daityas.

8. चेतन अचेतन सात्मक देहमिश्रान् पदविक्रमः इति त्रिविक्रमः ॥

Vishnu is called त्रिविक्रमः because He jumped and by His steps of three, He saved the animate, inanimate and the mixed one objects. [Mixed one are like trees, plants—they grew like chetanas but at the same time they are not human beings in all respects nor like a stone—they are mixed].

9. Srimad Acharya in ऋक् भाष्य states—

वेदान् कालान् गुणान् लोकान् देवमानुषदानवान् ।
चेतनाचेतनान्मिश्रांस्त्रीणि पादा विचक्रम इति ॥

10. **अत्रेः ऋषेः विक्रमः दत्तादिरूपेण यस्य इति अत्रिविक्रमः ॥**

Since it can be split as **अत्रिविक्रमः** also, in the avatar of '**दत्त**' and others, He (Vishnu) blessed the sage Atri with capacity and intelligence. Hence Sri Vishnu is called 'अत्रिविक्रमः'।

11. In Dwadasha Stotra under 5-5, Srimad Acharya states—

मधुसूदन दानवसादन वन्दे
दैवत मोदित वेदिनपाद।
त्रिविक्रम निष्क्रम विक्रम वन्दे
सुक्रम संक्रमहुंकृतवक्र ॥ ९ ॥

Trivikrama is beyond the material attributes and qualities.

12. Srimad Acharya cites under the aphorism **ओं नानुमान-मतच्छब्दात् ओं** 1–3–3 an authority from Brahmanda Purana which is extracted :

रुजं द्रावयते यस्मात् रुद्रस्तस्मात् जनार्दनः।

One important authority cited by Srimad Acharya in Sutra Bhashya under the Sutra **ओं नानुमानमतच्छब्दात् ओं** 1–3–3 should always be remembered when the sabda 'Trivikrama' is taken for consideration.

रुजं द्रावयते यस्मात् रुद्रस्तस्मात् जनार्दनः।
ईशनादेव च ईशानो महादेवो महत्वतः ॥
पिबन्ति ये नराः नाकं मुक्तास्संसारसागरात्।
तदाधारो यतो विष्णुः पिनाकीति ततः स्मृतः।
शिवः सुखात्मकत्वेन शर्वः शंरोधनाद्धरिः।
कृत्यात्मकमिदं देहं यतो वस्ते प्रवर्तयन्।

कृत्तिवासास्ततो देवो विरिञ्चश्च विरेचनात् ।
बृंहणात् ब्रह्मनामाऽसावैश्वर्यादिन्द्र उच्यते ।
एवं नानाविधैः शब्दैः एक एव त्रिविक्रमः ॥

Lord **Trivikrama** is denoted by various sabdas like **शिव, पिनाकी, रुद्रः, ईश** and so on.

वेदेषु सपुराणेषु गीयते पुरुषोत्तमः ॥ इति ॥

This is a wonderful and marvellous authority where it is shown that all sabdas which usually denote Hara, denote only Sri Hari in an important way.

॥ श्रीः ॥

५४१. महर्षिः—ओं महर्षये नमः ओं ॥

1. महांश्चासौ ऋषिश्च=महर्षिः ॥ ऋष ज्ञाने इति धातुः ॥

Vishnu is called **महर्षिः** because He is the great amongst the knowledgeable great persons.

2. ऋषिः=मन्त्र द्रष्टा ॥

Which means, the Rishi who had the vision of seeing hearing portion of Vedas. **महर्षिः** means having seen the Vedas which are infinite.

Vishnu is a great personality who has seen all the Vedas and so is called as '**महर्षिः**' ।

3. Gita 10–25 runs as—

महर्षीणां भृगुरहं गिरामस्मि एकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

Lord Krishna, that amongst great rishis, He is Bhrigu Rishi, which means the antaryami to that sage and protects him. **भर्जनात् भृगुः**=which means He resides in that sage and burns out the enemies of dharma.

Rishis are of Seven types

1	2	3	4	5	6	7
Brahma rishi	Deva rishi	Maha rishi	Parama rishi	Khanda rishi	Sruta rishi	Raja rishi

They are in descending order as per merit.

Here महर्षिः refers not to the category 3; but as "Big and Great Rishi".

4. About this मन्त्र द्रष्टाः Srimad Acharya quotes from Brahmanda Purana in his work by name 'Vishnu Tattwa Vinirnaya' as under—

उक्तं च ब्रह्माण्डे—

विंशल्लक्षणतः अनूनतपस्वी बहुवेदवित्।

वेद इत्येत्र यं पश्येत् स वेदो ज्ञानदर्शनात इति ॥

which means, that seer who possesses twenty qualities out of the thirty-two, will be able to see and hear the Vedas by the power of his intuitive vision, any text as forming part of the Vedas, then they have to be admitted as such.

This is only one of the conclusive tests regarding the Vedas.

Vishnu is the greatest महर्षिः and always the Vedas are recited by Him as a sort of anugraha to them. Srimad Acharya states in his द्वादशस्तोत्रं First Adhyaya 7th Verse as—

सन्ततं चिन्तयेत्कण्ठं भास्वत्कौस्तुभभासकं ।

वैकुण्ठस्याखिला वेदाः उद्गीर्यन्तेऽनिशं यतः ॥

Always the Vedas manifest from His Neck and the same have to be meditated upon.

4. साक्षात् द्रष्टा स वेदानां महर्षिः कपिलः स्मृतः ॥

Sri Vishnu sees always all the Vedas. Hence He is called Maharshih.

॥ श्रीः ॥

५४२. कपिलाचार्यः—

ओं कपिलाचार्याय नमः ओं ॥

1. संसार कम्पल हेतुत्वात्=कपिलः ॥

Vishnu is called 'कपिलाचार्यः' because He destroys the samsara bondage of the satvic devoted souls. He is the reason for the destruction of bondage.

2. कं=सुखं पिबति इति आनन्द अनुभवात्, लात्सर्वादानात् च कपिलः ॥ [ला=आदान इति धातुः] ॥

Vishnu is called कपिलः because He drinks the happiness and all auspicious things and enjoys the same. He also gives happiness to the deserving souls. Under the Sutra ओं गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ओं 1–2–11, Srimad Acharya quotes in Bhashya a unique and beautiful authority which brings the extra-ordinary nature of Sri Vishnu and also silences anyone by not understanding His ways. Human brain or of any devata stops there. *His (Vishnu's) ways cannot be fully comprehended.* It is His Nature, which He can be fully known by Him only, but none else.

शुभं पिबत्यसौ नित्यं न अशुभं स हरिः पिबेत् ।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् ॥ इति पाद्मे ।

Padma Purana states that Sri Hari takes all auspicious things and drinks the same and enjoys them. But He is a completely Poorna Entity. Nothing and even an iota or of atomic size is needed to Him in any respect, in any

manner, at any place or at any time by anyone. Still He takes the auspicious things and enjoys the same, means, His ways cannot be explained fully by anyone at all.

Hence Sri Vishnu is कपिलाचार्यः ।

3. कं= ब्रह्माणं, पिं=पिनाकिनं रुद्रं च लालयति इति=कपिलः ॥
Vishnu is called 'कपिलः' because He fondles and encourages Chaturmukha Brahma and Rudra.

5. Gita Sloka 10-26, runs thus—

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

Srimad Acharya in his splendid Gita Bhashya states—

सुखरूपः पाल्यते लीयते च जगत् अनेन इति=कपिलः ॥

He is the giver and consumer of happiness and gives to the world. Hence He is known as 'कपिलः' ।

प्रीतिः सुखं कं आनन्दः ॥ इति अभिधानात् ॥

These are all synonimous terms.

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म इति च ॥

Further, Prana, Brahma, Kam, Kham, are all the sabdas which denote Chaturmukha Brahma.

Srimad Acharya quotes an authority in his Bhashya called बाभ्रव्यशाखा from the Vedas, which runs as—

ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैः बिभर्ति जायमानं च पश्येत् ।
सुखात् अनन्तात् पालनात् लीयनाच्च
यं वै देवं कपिलं उदाहरन्ति ॥

which means—

(i) The first one is from श्वेताश्वतरोपनिषत् ॥ The seeker should perceive by meditation the Lord Who perceives with His knowledge the world which was brought into being in former eons (yugas) and which is now existing and will continue to do so in the future.

The other Sruti explains 'Kapila' in this sense :

" They proclaim Him to be ' Kapila ' on account of His illimitable bliss, the protection which He extends to the world and such bliss is merged by Him or the world ultimately merges with Him. (Which means enters in His stomach and becomes actionless at the time of pralaya)."

6. Srimad Bhagavatham 1–3–10 states—

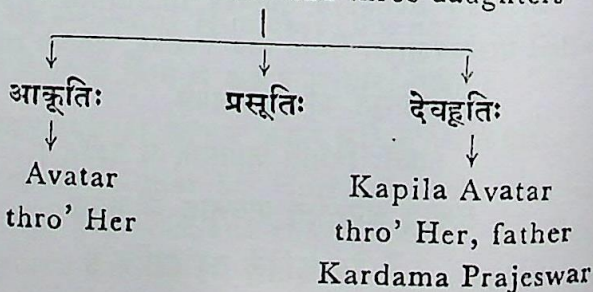
पंचमः कपिलो नाम सिद्धेश कालविप्लुवम् ।
प्रोवाच सुरये सांख्यं तत्वग्रामविनिर्णयम् ॥ १० ॥

Srimad Acharya in his Tatparya Nirnaya states—

तन्त्रं सांख्यं वेद अनुसारि ॥

which means the doctrine of ' Sankhya ' preached by Kapila Bhagawan is in consonance and in par with the Vedas.

Svāyambhuva Manu had three daughters

आकूतिः	प्रसूतिः	देवहूतिः
↓ Avatar thro' Her		↓ Kapila Avatar thro' Her, father Kardama Prajeswar

Padma Purana quoted states—

कपिलः वासुदेवाख्यः तन्त्रं सांख्यं जगाद ह।
ब्रह्मादिभ्यः देवेभ्यः भृग्वादिभ्यः तथैव च ॥
तथैव आसुरये सर्ववेदार्थैः उपबृंहितम् ॥

Kapila is Lord Vasudeva. He taught to His mother, Chaturmukha Brahma and others the science called **'साङ्ख्य'** which means knowledge about the Almighty. Similarly He taught to a disciple by name 'Asuri' also. This Sankhya is in par with the Vedas and is admissible.

सर्ववेद विरुद्धं च कपिलः अन्यो जगाद ह ।
सांख्यमासुरयेऽन्यस्मै कुतर्कपरिबृंहितम् ॥ इति ॥

But another Asura by name Kapila taught Sankhya Sastra which was totally opposed to the Vedas. He is not an avatar of Kapila, Lord Vishnu at all. He also preached to a student by name Asuri with all contradictory and unauthoritative reasons and with full drawbacks and faults.

7. Srimad Acharya in his Chandogya Upanishad Bhashya quotes an authority from 'Kalakeeya' under the mantra 3–16 ; as—

महिदासस्त्वैतरेयः कृष्णोऽन्यो देवकीसुतः ।
कपिलश्च द्वितीयोऽन्यस्त्रय एते पुरा नराः ।
सङ्गत्योच्चैः तपस्तेपुर्ब्रह्मणे परमेष्ठिने ।
मातुः स्वस्य च नामैक्यं विष्णुना स्यादिति ह्युभौ ॥
स्वात्मशिष्यप्रशिष्याणां नामैक्यं कपिलः तथा ॥
कपिलो वासुदेवाख्यः साक्षात् **नारायणः प्रभुः** ।
तन्नामा कपिलः अन्यस्तु शिष्यनाम्ना सहाभवत् ॥

Hence these authorities are vivid and clear that Kapila is Sri Vishnu and the other one by the same name is to be thrown off from the Vedantic region.

'आचार्य' is used because He established the lineage of sishyas to perform the sacred rituals about Vishnu and He Himself did so and paved the way to others, as an example.

8. श्वेताश्वतरोपनिषत् states—

ऋषिं प्रसूतं कपिलं महान्तम् ॥

॥ श्रीः ॥

५४३. कृतज्ञः—ओं कृतज्ञाय नमः ओं ॥

1. कृतं जानाति इति=कृतज्ञः ॥

Vishnu is called 'कृतज्ञः' because He knows what is done.

2. Vishnu is called 'कृतज्ञः' because He does in reply great help, in turn for having accepted some insignificant from them. This shows that Vishnu is full of mercy and kind-hearted.

गीता 9-25—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ॥

Even tho' the offering submitted by the devotee is very small and insignificant, still He gave in turn great fortune and Moksha to them.

Similarly in the case of Kuchela (Sudama) what he offered was only a small portion of beaten rice, but in turn Lord Krishna gave all wealth in the world, as well as Moksha also.

Hence Vishnu is called 'कृतज्ञः'।

3. Vishnu is called **कृतज्ञः** because He takes the good and forgets the bad. The sons of Sagararaja misbehaved with Kapila Roopi Bhagawan but due to Amsuman's good gesture, Vishnu brought back to life all of them.

 स्वामिन्नत्र सुकृतं किंचित अंशुमता कृतम् ।
 विदितं येन कारुण्यात् कृतज्ञः सः अभिधीयते ॥

॥ श्रीः ॥

५४४. मेदिनीपतिः—ओं मेदिनीपतये नमः ओं ॥

1. मेदिनीपतिः भूपतिः ॥

Vishnu is called **मेदिनीपतिः** because He is the Husband of Bhooma Devi.

Thro' this Bhoomi Devi, Paramatma Sri Varaha Roopi Bhagawan produced Narakasura.

Tatparya Nirnaya 20–99—

 भौमाय ब्रह्मणा क्रोडरूपात ॥

2. The earlier ancient asuras 'Madhu' and 'Kaitabha' rolled the Earth and took it under water. Paramatma killed that Madhu daitya and spread his body and so the earth is called as 'Medini'. Paramatma is the Master, Protector of this Earth and so He is called **मेदिनीपतिः** ।

3. Paramatma Sri Varaha is called as **मेदिनीपतिः** because in the Avathara of Varaha, He protected this Earth.

 क्षोणीहरोरुबलदैत्यहिरण्यनेत्र संहारकारण ।

is said about this '**मेदिनीपतिः**' ।

 यदा नारायणस्य नाभिपद्मोद्भवो ब्रह्मा स्वायंभुवपूर्वान् बहुपुत्रान् ससर्ज ।

Chaturmukha Brahma took avatar from the Navel of Sri Hari and he created 'Swayambhuva Manu' and many sons.

तदा ब्रह्माणं एत्य, हे स्वामिन् मम निवासार्थं स्थलं देहि इति जगाद ॥

After birth from Chaturmukha Brahma, they all went to him and requested for place to live. Then Chaturmukha Brahma thought over the matter. This is because,

तस्मिन् काले हिरण्याक्ष नाम असुरः धरापहारं कृत्वा, जलमध्ये प्रविश्य, स्थितोऽभूत् ।

at that time, the Asura by name 'Hiranyaksha' won over the Earth and took away the same in the middle of waters and stood there.

ब्रह्मणः नासपुटात् नारायणः अणुवराह रूपं कृत्वा जज्ञे । ब्रह्मणः समीपे गिरिसन्निभो भूत्वा, जलमध्यं प्रविश्य हिरण्याक्षं जघान ।

Paramatma came out as a small figure from the nose of Chaturmukha Brahma and grew up like a mountain and killed Hiranyaksha and brought back the Earth and so He is called rightly as '**मेदिनीपतिः**'।

॥ श्रीः ॥

५४५. त्रिपदः—ओं त्रिपदाय नमः ओं ॥

1. त्रीणि पदानि वैकुण्ठादि स्थानानि यस्य त्रिपदः ॥

Vishnu is called 'त्रिपदः' because He had the three abodes as Vaikunta, Ananthasana and Swetadweepa.

2. त्रीणि पदानि गायत्रीपादाः प्रतिपादकाः यस्य इति=त्रिपदः ॥

Vishnu is called त्रिपदः because He is the deity fully spoken in the three padas of Gayatri.

तत्सवितुः वरेण्यम् ।

भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥

3. त्रिभ्यः पादेभ्यः पातीति त्रियं ज्ञानं तद्ददातीति=त्रिपदः ॥

Vishnu is called '**त्रिपदः**' because He gives knowledge to the deserving devotees.

4. Paramatma is called 'Tripadah' because in the Avathara as 'Trivikrama' He took three steps.

5. Taittireeya Upanishad Brahmana states—

त्रीणि पदा विचक्रमे । (२-४-६)
विष्णुर्गोपा अदाभ्यः ।
ततो धर्माणि धारयन् ॥ इति ।

6. Paramatma Sri Vishnu as Varaha is called as 'Tripadah' because He has three humps (bulgings on the back).

तथैवासं त्रिककुदो वाराहं रूपं आस्थितः ॥

7. Paramatma is referred to by the three letters of 'अ', 'उ', and 'म' which make Omkara—Pranava Mantra.

प्रणवे त्रीणि पदानि तद्वाचकानि इति=त्रिपदः ॥

॥ श्रीः ॥

५४६. त्रिदशाध्यक्षः—

ओं त्रिदशाध्यक्षाय नमः ओं ॥

1. त्रिस्तृतीया दशा यौवनरूपा सदा येषामिति वा त्रयो वा दश च इति त्रिदशाः=देवाः ॥

Devas are called '**त्रिदशाः**' because Devas are having only three types of stages as youth, boyhood and childhood. There is no other stage for them. For these Devatas, Vishnu is the head. **तेषां अध्यक्षः त्रिदशाध्यक्षः ।** So Vishnu is called '**त्रिदशाध्यक्षः**' ॥

2. Paramatma is called as त्रिदशाध्यक्षः because He is the person who propels or motivates the Jeevas in all three states—

States

जाग्रवस्था Waking state	स्वप्न अवस्था Dream state	सुषुप्ति अवस्था Deep sleep state
Mandookya Upanishad Mantra 1–3 states जागरिस्थानो बहिः प्रज्ञः सप्तांगः एकोनविंशति मुखः स्थूल भुक् वैश्वानरः प्रथमः पादः That Paramatma is called as 'Vaiswanara' and stays in the right eye. He generates the jnanam of outside objects. He has 4 hands, 1 trunk, 2 legs and like this 7 parts. He has 19 faces. He has no destruction of any kind whatsoever.	स्वप्नस्थानोऽन्तः प्रज्ञः सप्तांगः एकोनविंशति मुखः प्रविविक्त भुक् तैजसो द्वितीयः पादः This roopa of Bhagawan is called as 'Taijasa'. He stays in the neck or in the mind of the body. He knows the Vāsanāmaya articles in the mind. He has also 4 arms, 2 legs and one trunk and has 19 faces. He is responsible for creation of articles in the dreams which are very subtle due to Vāsanāmaya.	यत्र सुप्तो न कंचन कामं कामयते। न कंचन स्वप्नं पश्यति। तत् सुषुप्तम्। सुषुप्त स्थानः एकीभूतः प्रज्ञानघनः एव। आनन्दमयो हि आनन्द भुक् चेतो मुखः प्राज्ञः तृतीय पादः। He remains in the Lotus of the heart at the tip. At that time, the jeeva has no desire of any object. Jeeva has no dreams. By His Grace, the jeeva enjoys his swaroopananda at that time. He has faces etc., are all of Jnanamaya.

3. Vishnu is the Friend of Chaturmukha Brahma and other gods at the time of deluge (pralaya).

सखा स्यात् त्रिदशाध्यक्षः ब्रह्मादेः प्रलयापदि ॥

॥ श्रीः ॥

५४७. महाश्रृङ्गः—ओं महाश्रृङ्गाय नमः ओं ॥

1. मत्स्यावतारे महत् शृङ्गं यस्य इति=महाशृङ्गः ॥

In the avatar of Fish—'मत्स्य', Vishnu had great horns. Hence He is called 'महाश्रृङ्गः' ॥

In Bhagavatham 8–23–36 runs thus—

दोधूयमानां तां नावं समीरेण बलीयसा ।
उपस्थितस्य मे श्रृङ्गे निबध्नीहि महाहिना ॥ ३६ ॥

Sri Bhagawan told the King Satyavrata, to hold the boat by tying by string to the horns of the Divine Fish.

2. महत् श्रृंङ्गं महीमय नौका बन्धनं यस्य सः महाश्रृङ्गः ॥

As stated above, Vishnu is called महाश्रृङ्गः because great horn was there and the boat at the time of pralaya was tied up to it. Hence Matsya avatara—Vishnu is महाश्रृङ्गः ॥

3. Since Paramatma, in the Avathara of Varāha, with one horn lifted the Earth 'महाश्रृङ्गः' ॥

4. श्रृङ्गं=ज्ञानं तद्वतश्चैव नित्यमिति ऋग्भाष्योक्तेः ॥

In Rig Bhashya, Srimad Acharya states that Shrungam means Jnanam and Paramatma has such jnanam eternally. Hence He is called as महाश्रृङ्गः ॥

5. श्रृङ्ग means mahima also. Paramatma is called as महाश्रृङ्गः because His mahimas are too great and too vast.

6. Vishnu Purana 1–4–36 states—

दंष्ट्रो विन्यस्तमशेषं एतत्
भूमण्डलं नाथ ! विभाव्यते ते ।
विगाहतः पद्मवचनं विलग्नं
सरोजिनीपत्रमिवोढपङ्कम् ॥ इति ।

Oh ! Lord, The entire Earth having its place at the tip of your tusk appears like a leaf of a lotus, besmeared with mud on the tusk of an elephant, that has entered a lotus pond to sport.

॥ श्रीः ॥

५४८. कृतान्तकृत्—ओं कृतान्तकृते नमः ओं ॥

1. कृतान्तं ब्रह्मसूत्रादि निर्माणेन सिद्धान्तं करोति ॥

Vishnu is called 'कृतान्तकृत' because in the avathar of Sri Vedavyasa, He composed Brahma Sutras and determined and fixed the conclusive meanings of the Vedas.

2. कृतान्तं मृत्युं कृणोति इति=कृतान्तकृत् ॥

Vishnu is called कृतान्तकृत् because He destroys all. कृतस्य अन्तं संहारं करोति इति कृतान्तकृत् ॥

3. कृतेन कर्मणा अन्तं बन्धं करोति इति कृतान्तकृत् ॥

Vishnu is called 'कृतान्तकृत्' because by deeds or activities, He binds the persons.

4. कृतस्य=पौरुषेय वाक्यस्य अन्तं करोति इति कृतान्तकृत् ॥

Vishnu is called 'कृतान्तकृत्' because the words and sentences of authors (Man made) are determined and fixed as final by Him.

5. कृतस्य=दुष्कर्मणः अन्तं=नाशं करोति इति कृतान्तकृत् ॥

Vishnu is called 'कृतान्तकृत्' because He brings to an end and destroys bad deeds.

6. Vishnu is 'Krutānthakrut' because He slew Hiranyāksha who was like Yama.

हतो हिरण्याक्ष महासुरः इति अन्तकायं हिरण्याक्षं कृतवान् इति कृतान्तकृत् ।

।। श्रीः ।।

५४९. महावराहः—ओं महावराहाय नमः ओं ॥

1. वरान् दैत्यश्रेष्ठान् आहन्तीति वराहः ॥

Vishnu is called 'महावराहः' because He destroyed great and Supreme Devils.

2. रुक्मिणी स्वयंवरकाले वरत्वेन आगतं शिशुपालं आहन्ति इति महावराहः ॥

At the time of Rukmini's marriage, Vishnu (as Sri Krishna) destroyed the Daitya Shishupala and hence He is called 'Mahavaraha'.

3. महांश्चासौ वराहश्च महावराहः ॥

Vishnu is called 'महावराहः' because He took huge boar avathar, after coming out of Chaturmukha Brahma's nose.

4. महा अवराः अतिनीचाः कल्यादयः तान् आहन्ति तमसि प्रक्षेपेण इति महावराहः ॥

Vishnu is called 'महावराहः' because He puts or throws Kali and others in the eternal hell.

5. वरैः अहेयत्वात् वराहः । महांश्चासौ वराहश्च महावराहः ॥

By boons He cannot be discarded. Hence He is 'Varaha'. He is great. So Vishnu is called महावराहः ॥

6. Paramatma is great महावर+अह=from *the worldly point of view* lower roopa and in that also वराणां=He has

Supreme Jnanam and anandam and other great qualities. न जहाति इति अहः = are not left off by Him.

7. ततः समुत्क्षिप्य धरां स्वदंष्ट्रया
महावराहः स्फुट पद्मलोचनः ।
रसातलात् उत्पलपत्र संनिभः
समुत्थितो नील इवाचलो महान् ॥ (विष्णुपुराणम्)

The great Varāha Roopi Bhagawan Who has Eyes like full blown lotuses and the complexion that of blue lotus petal, lifted the Earth from the Rasātala (nether-world) by His tusk and emerged as a great blue mountain.

8. For the benefit of devotees, this humble author reproduces from Srimad Bhagavatham वराह स्तुतिः under the Third Skanda.

ऋषयः ऊचुः

जितं जितं तेऽजित यज्ञभावन
त्रयीतनुं स्वां परिधुन्वते नमः ।
यद्रोमगर्तेषु निलिल्युरध्वरा-
स्तस्मै नमः कारण सूकराय ते ॥ १ ॥

रूपं तवैतन्ननु दुष्कृतात्मनां
दुर्दर्शनं देव यदध्वरात्मकम् ।
छन्दांसि यस्य त्वचि बर्हि रोम-
स्त्वाज्यं दृशित्वंघ्रिषु चातुर्होत्रम् ॥ २ ॥

स्रुक् तुण्ड आसीत्स्रुव ईश नासयो-
रिडोदरे चमसाः कर्णरन्ध्रे ।
प्राशित्रमास्ये ग्रसने ग्रहास्तु ते
यच्चर्वणं ते भगवन्नग्निहोत्रम् ॥ ३ ॥

दीक्षानुजन्मोपसदः शिरोधरं
त्वं प्रायणीयोदयनीयदंष्ट्रः ।
जिह्वा प्रवर्ग्यस्तवशीर्षकं क्रतोः
सभ्यावसथ्यं चितयोऽसवो हि ते ॥ ४ ॥

सोमस्तु रेतः सवनान्यवस्थितिः
संस्थाविभेदास्तव देव धातवः ।
सत्राणि सर्वाणि शरीरसंधि-
स्त्वं सर्वयज्ञक्रतुरिष्टिबंधनः ॥ ५ ॥

नमो नमस्तेऽखिल मन्त्रदेवता-
द्रव्याय सर्वक्रतवे क्रियात्मने ।
वैराग्यभक्त्यात्मजयानुभावित-
ज्ञानाय विद्यागुरवे नमो नमः ॥ ६ ॥

दंष्ट्राग्रकोट्या भगवंस्त्वया धृता
विराजते भूधर भूः सभूधरा ।
यथा वनान्निस्सरतो दता धृता
मतंगजेन्द्रस्य सपत्रपद्मिनी ॥ ७ ॥

त्रयीमयं रूपमिदं च सौकरं
भूमण्डलेनाथ दता धृतेन ते ।
चकास्ति शृङ्गोढघनेन भूयसा
कुलाचलेन्द्रस्य यथैव विभ्रमः ॥ ८ ॥

संस्थापयैनां जगतां सतस्थुषां
लोकाय पत्नीमसि मातरं पिता ।
विधेम चास्यै नमसा सह त्वया
यस्यां स्वतेजोऽग्निमिवारणावधाः ॥

क: श्रद्दधीतान्यतमस्तव प्रभो
रसां गताया भुव उद्विबर्हणम् ।
न विस्मयोऽसौ त्वयि विश्वविस्मये
यो माययेदं ससृजेऽतिविस्मयम् ॥ १० ॥

विधुन्वता वेदेमयं निजं वपु-
र्जनस्तपः सत्यनिवासिनो वयम् ।
सटाशिखोद्धूतशिवांबुबिंदुभि-
र्विसृज्यमाना भृशमीश पाविताः ॥ ११ ॥

स वै बत भ्रष्टमतिस्तवैषते
यः कर्मणां पारमपारकर्मणः ।
त्वद्योगमायागुणयोगमोहतो
विस्त्रंसतां नो भगवन् विधेहि शम् ॥ १२ ॥

॥ श्री वराहस्तुतिः समाप्ता ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

५५०. गोविन्दः—ओं गोविन्दाय नमः ओं ॥

1. गां=समुद्रं जलं लभते इति=गोविन्दः ॥

Vishnu is called 'Govinda' because He reaches the water of the sea. This means He is समुद्रशायि taking bed on the ocean.

2. गां नेत्रं धृतराष्ट्रं विन्दति इति=गोविन्दः ॥

Vishnu is called 'Govinda' since He blessed with eyes to the King Dhritharashtra.

3. **गां स्वर्गलोकं विन्दति इति=गोविन्दः ॥**

In the avatar of Vamana, as Upendra, He reached the Heavens—Swargaloka.

4. In the work by name **श्री बृहन्नारदीयपुराणे पुरुषोत्तममाहात्म्ये श्री नारायणनारद संवादे पुरुषोत्तममाहात्म्ये श्रवणफल कथनं** is the 31st **अध्यायः** ॥ In that, the Slokas 29 and 30 are extracted so that the devotee-readers can get them by heart and attain the Grace of Lord Purushottama.

गोवर्धनधरं वन्दे गोपालं गोपरूपिणम् ।

गोकुलोत्सवं ईशानं **गोविन्दं** गोपिकाप्रियम् ॥ २९ ॥

I worship Gopala, who has taken the roopa of a shepherd. He supported and lifted Govardhana Mountain. He is Govinda and Eswara and He is a festival in Gokula. He is the dearmost to Gopikas.

कौण्डिल्येन पुरा प्रोक्तमिमं मन्त्रं पुनःपुनः ।

जपन्मासं नयेत् भक्त्या पुरुषोत्तममाप्नुयात ॥ ३० ॥

This mantra is told again and again by Koundinya Rishi. If it is meditated upon for a month with devotion, He will reach the lotus feet of Lord Purushottama Sri Krishna.

5. In **भविष्योत्तरपुराणं**, while dealing with '**श्रीकृष्णजन्माष्टमी व्रतकथा**' the Verse 43 states—

योगाय योगेश्वराय योगपतये ।

योगसंभवाय **गोविन्दाय** नमो नमः ॥ ४३ ॥

By meditating on '**गोविन्दः**' as **योगेश्वराय, योगपति** etc., we will obtain some way to work out for eternal salvation by His Grace.

6. Srimad Acharya in his Bhashya, on the Sutra ॥ **ओं आत्मकृतेः परिणामात् ओं** ॥ 1–4–27 quotes from Naradiya

Purana, a glorious Verse which brings the Supremacy of Vishnu-Govinda.

अविकारोऽपि परमः प्रकृतिं तु विकारिणीम् ।

अनुप्रविश्य **गोविन्दः** प्रकृतिश्चाभिधीयते ॥ इति नारदीये ।

Govinda is Supreme Sarvottama, He has no iota of transformation or vikara at all. Still He makes the Matter to transform into many many ways by entering into it. Hence Vishnu-Govinda is called 'Prakriti' also.

Govinda is Sri Vishnu.

7. Sri Venkatesha Stotram states in the Third Mantra—

गोविन्दो गोपतिः कृष्णः केशवो गरुडध्वजः ।

वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३ ॥

8. Srimad Acharya says in Dwadasha Stotra 5-4—

गोविन्द गोविन्द पुरन्दर वन्दे

स्कन्दसुनन्दन वन्दितपाद ।

विष्णो सृजिष्णो ग्रसिष्णो विवन्दे

कृष्ण सदुष्ण वधिष्णो सुधृष्णो ॥ ४ ॥

9. In **कृष्णामृतमहार्णवः** Srimad Acharya states in 187—

त्राहि त्राहि जगन्नाथ वासुदेव अच्युत अव्यय ।

मां समुद्धर गोविन्द दुःखसंसारसागरात् ॥ १८७ ॥

The Master of the world, Vasudeva, Achyuta, One who is without any type of destruction, Govinda, kindly save me from the ocean of samsara.

10. Again in the Verse 189, Srimad Acharya states—

कलौ पापं क्रियन्मात्रं हत्यास्तेयादि संभवम् ।

स्मृते मनसि गोविन्दे दह्यते तूलराशिवत् ॥ १८९ ॥

In the age of Kali, the grave sins like Brahmahatya, Surapana etc., are all of no criterion, since when Govinda is meditated upon in the mind with devotion, they all get destroyed like cotton coming into contact with fire.

[The emphasis here is on the meditation/remembrance of the name of Vishnu as 'Govinda'.]

11. In **श्रीकृष्णामृतमहार्णवः** Srimad Acharya states in the mouth of Angiras as (25th Verse)—

यस्यान्तः सर्वमेवेदं अच्युतस्याव्ययात्मनः ।
तगाराधय **गोविन्दं** स्थानमग्र्यं यदिच्छसि ॥ २५॥

If you desire eternal bliss i.e., Moksha, then you will have to worship Lord Govinda, in whose stomach the entire universe is located.

12. In **कृष्णामृतमहार्णवः** Verse 117 states—

यावत्स्वास्थ्यं शरीरेषु करणेषु च पाटवम् ।
तावदर्चय **गोविन्दं** आयुष्यं सार्थकं कुरु ॥ ११७॥

One has to fulfil the purpose of his life, by worshipping Lord Govinda, while still the senses (indriyas) and the body are in fit and proper order. By doing so, he has to make his life worthy and meaningful.

13. Gita 1–31, Arjuna says—

किं नो राज्येन गोविन्द किं भोगैः जीवितेन वा ।
येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ॥ ३१ ॥

Arjuna questions what is the use of Kingdom, Govinda when all the relatives and subjects are killed ?

Here Govinda means **गो=भूमिः विन्दति पालयति इत्यर्थः।** Oh! Protector of the Earth is the inner voice of Arjuna.

14. Gita 2-9—

एवं उक्त्वा हृषीकेशं गुडाकेशः परन्तपः।

न योत्स्य इति **गोविन्दं** उक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Arjuna declared that he would not fight and kept quiet. Told like this to Govinda meaning thereby that Arjuna felt that he was right as per the Vedas and Vedic teachings.

गोविन्दं=गाः, वेदवाचः प्रतिपादकत्वेन, विन्दतेः लभते इति गोविन्दः, तं=गोविन्दं; which means I don't know, Govinda. You have to teach me as what is the inner and imbedded meaning of the Vedas.

15. Srimad Acharya quotes in his Gita Bhashya from Bhagavatham (8-7-55) under the Sloka 7-26 as detailed below:

एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः।

एकान्तभक्ति**र्गोविन्दे** यत् सर्वत्राऽत्मदर्शनम् ॥ इति।

The sole means of man's realising his highest good lies in ekantha bhakthi or undivided devotion to *Govinda* which consists in being able to see His presence as Ruler (Atma) everywhere and in all things.

16. Vishnu is called as 'Govinda' because it is He who rescued the Earth. The Earth had disappeared in time of yore and was secreted in a cave. I rescued Her. So I am known as Govinda. **गो**=Earth, **विन्द**=rescuer.

नष्टां च धरणीं पूर्वं 'गोविन्दः' लब्धवान् इति ॥

For the benefit of devotees this humble author reproduces the four slokas done by Kalyani Devi called 'गोविन्दस्तोत्रम्' which can be recited, as many times as possible.

श्रीवरबालक रिंखण तत्पर
पद्मदलायतलोचन देव ।
कुन्तलसन्तति राजित सन्मुख
देवकिनन्दन गोविन्द वन्दे ॥ १ ॥

हाटकनूपुर शक्करिपूर्वक
भूषण भूषित श्यामलदेह ।
कुन्तलसन्ततिराजित सन्मुख
देवकिनन्दन गोविन्द वन्दे ॥ २ ॥

देवकिनन्दन नन्दनवन्दित
मध्व विभीषण सान्द्रसरोज ।
कुन्तल सन्ततिराजित सन्मुख
देवकिनन्दन गोविन्द वन्दे ॥ ३ ॥

अद्वय विक्रम गोविन्द किङ्कर
श्री मध्ववल्लभ गुरुतर नभः ।
कुन्तलसन्ततिराजितसन्मुख
देवकिनन्दन गोविन्द वन्दे ॥ ४ ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

५५१. सुषेणः—ओं सुषेणाय नमः ओं ॥

1. शोभना सेना यस्य सः सुषेणः ॥

Vishnu is called 'सुषेणः' because He had fine and undefeatable army. His army was always victorious.

2. शोभना प्रकृतिः महदादिरूपा यस्य सः सुषेणः ॥

Vishnu is called सुषेणः because He has fine and wonderful matter in the form of महत्—whose presiding deity is Chaturmukha Brahma, under Him. So He is called सुषेणः ॥

3. Vishnu is called as सुषेणः because His army consists of 12 Adityas, 10 Viswa Devatas, 8 Vasus, 49 Maruts and so on.

॥ श्रीः ॥

५५२. कनकाङ्गदी—ओं कनकांगदिने नमः ओं ॥

1. सुवर्णमयाङ्गदवत्वात् कनकाङ्गदी ॥

Vishnu is called 'कनकाङ्गदी' because He has golden shoulder's ornaments (armlets).

2. Vishnu is ever adorned by celestial ornaments of which the armlets mentioned here, are but one example. These ornaments also are of that celestial nature only (Suddhasatva). The sabda 'Kanaka' does not merely mean 'Gold' but that indicates the nature of uniqueness and extra-ordinary calibre of the articles.

अप्राकृतानि दिव्यानि भूषणानि च नित्यशः ।
रौक्माणि सन्ति यस्यासौ उच्यते 'कनकाङ्गदी' ॥

॥ श्रीः ॥

५५३. गुह्यः—ओं गुह्याय नमः ओं ॥

1. गोप्यत्वाद् गुह्यः ॥

Vishnu is called **गुह्यः** because He is in secret, which means for the undeserving He cannot be known at all. His whereabouts cannot be found at all. *The crux is that He should not be preached to undeserving.*

Gita states 18–67—

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न च अशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

(i) This Gita Sastra should not be told to persons who have no inclination to meditate.

(ii) For those who fail to do seva, it should not be told.

(iii) For non-devotees, it should never be taught.

(iv) For those who have prejudice, for them this should never be whispered.

Gita is nothing but the swaroopa of Vishnu and so it should not be taught or spoken to the undeserved.

2. गुहनामकेन अर्चितत्वात्=गुह्यः ॥

Vishnu is called '**गुह्यः** because He is worshipped by the name of '**गुहः**' ।

3. गुहायां हृदयाकाशे निहितः इति गुह्यः ॥

Vishnu is called **गुह्यः** because He resides in the cave of the heart. The Sutra **॥ ओं गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ओं ॥** 1–2–11 clearly establishes that Sri Vishnu is

residing in the cave of the heart. Srimad Acharya in his Bhashya states—

गुहां प्रविष्टौ पिबन्तौ विष्णुरूपे एव ॥

It is only Sri Vishnu, in the two roopas by names 'Atma' and 'Antharatma' residing in the heart of this body as well as in the heart of the soul, drinks all **कर्मफलसार** and makes the Jiva to be happy.

The Taittireeya Upanishad **यो वेद निहितं गुहायाम्** is also clear in respect of Vishnu in the cave of the heart.

Hence Vishnu is called '**गुह्यः**' ॥

4. Gita states in 15–20 as :

इति गुह्यतमं शास्त्रं इदमुक्तं मयाऽनघ ।

एतत् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥ २० ॥

Lord Krishna says that what He preached till then to Arjuna was **गुह्यतमं**—very secret one.

This is because it concerns about Sri Vishnu Who is **गुह्य** ।

5. रहस्य उपनिषदादि बोध्यत्वात् गुह्यः ॥

Since Vishnu is taught by the secret Upanishads He is called **गुह्यः** ॥ [Which means He cannot be known by open Perception or by Inference.] But only Vedic Agamas. Even there in the Upanishads and in Vedas, He is hidden. Only with the help of the glorious **परविद्या**, He can be seen completely in the Vedas as per one's status and capacity.

ब्रह्ममीमांसाशास्त्र उपक्रतदशयां, सर्ववेदेषु अनन्तकल्याणगुणपरिपूर्णत्वेन, निर्दुष्टत्वेन, ज्ञेयत्वेन, गम्यत्वेन प्रतिपाद्यः श्रीविष्णुः ॥

Hence Vishnu is **गुह्यः** ।

6. Gita says in 18-68—

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यति असंशयः ॥ ६८ ॥

This **गीता** is a very secret Sastra. This is because it deals about **गुह्यः=श्रीकृष्णः (विष्णुः)** ॥

7. The Sutra **ओं अनाविष्कुर्वन् अन्वयात् ओं** 3-4-49 : emphasises that the secrets of Vedas in which Sri Hari is Sarvottama is established should be kept in secret and so He is called as **गुह्यः** । That means such sacred truths should not be thrown in the open market so that it would reach undeserving lots. The Vidya Devatas submit such prayers to Sri Vayu.

मा नः स्तेनेभ्यो ये अभिद्रहस्पदे
विरामिणो रिपवोऽन्नेषु जागृधुः ।
येषां नैतन्नापरं किञ्च नैकं
ब्रह्मणस्पते ब्रूहि तेभ्यः कदाचित् ॥

8. The authorities are listed below :

(i) **यो वेद निहितं गुहायां—तैत्तिरीय ।**
(ii) **आत्मा अस्य जन्तोर्निहितो गुहायां—काठक ।**
(iii) **हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म—काठक ।**
(iv) **आविः सन्निहितं गुहाचरं नाम—आथर्वणः ।**
(v) **आत्मा अस्मिन् सन्देहो गहने प्रविष्टः—बृहदारण्यक ।**
(vi) **गुहाशयं निष्फलं अद्वितीयं इति ॥**

॥ श्रीः ॥

५५४. गभीरः—ओं गभीराय नमः ओं ॥

1. गभीरो=गम्भीरः ॥

Vishnu is called **गभीरः** because He is most majestic. His Majesticity none can achieve.

2. गभीरो=गम्भीरः ॥

Vishnu is called **गभीरः** because He is with unimaginable and unfathomable depth. None can find out His depth.

3. While beginning the famous work '**प्रमाणपद्धतिः**' Sri Jayatirtha starts as :

तथापि **गम्भीरया** वाचा विक्षिप्य वर्णितं, न मन्दैः शक्यते सुखेन बोद्धुं इति, तदर्थं इदं प्रकरणं आरभ्यते ॥

The words and works of Srimad Acharya were of very great and deep in meaning and in thought potency. This is denoted by the sabda '**गम्भीरः**'।

When Srimad Acharya's words are '**गम्भीरः**' what would be the veracity or gravity of the words of Paramatma Who is all controller of Srimad Acharya ?

Hence Vishnu is called '**गम्भीरः**' that is, '**गभीरः**'।

4. गभौ अस्य अस्ति इति गभी ॥
या लक्ष्म्या रमते इति ईरः ॥
गभी च असौ ईरश्चेति=गभीरः ॥

Mahalakshmi is called **गभी** because She is the destiny and also shining with all brightness. Vishnu is the prompter and mandate giver for Her also, so He is called **गभीरः**।

5. This can be also split as 'अगभीरः'। In that case, न गच्छन्ति न जानन्तीति अगाः=अज्ञानिनः ॥ अगाः are the ignorant persons. They are basically Daityas. अज्ञानिनः =दैत्याः तेभ्यः भियं राति ददाति ॥ Vishnu gives fear to such daityas. Hence He is called 'अगभीरः' ॥

6. अगेन गोवर्धनपर्वतेन भियं वृष्टिभियं रेपयति नाशयति इति= अगभीरः ॥

Vishnu is called अगभीरः because by the mountain by name Govardhana, He cleared and destroyed the fear in the minds of Gopikas and Gopalas when severe rainfall was threatened by Devendra.

7. ज्ञानैश्वर्य बलादिभिः गम्भीरः गभीरः ॥

Vishnu is called गभीरः because He is full with knowledge, wealth, strength etc., and He is most majestic.

॥ श्रीः ॥

५५५. गहनः—ओं गहनाय नमः ओं ॥

1. ज्ञातुं अशक्यत्वात् गहनः ॥

Vishnu is called गहनः because He cannot be fully understood or known by anyone, such are His activities and capacity.

श्रीमन्न्यायसुधा states: (While summarising the quintessence of the Vedantic Texts as under):

सर्वाण्यपि हि वेदान्तवाक्यानि असंख्येयकल्याणगुणाकरं सकलदोषगन्धविधुरं एकरूपमेव परंब्रह्म नारायणाख्यं प्रतिपादयन्ति ॥ तत्र—

(i) कानिचित् सर्वज्ञत्व सर्वेश्वरत्व सर्वान्तर्यामित्व सौन्दर्यौदार्यगुण विशिष्टतया ।

(ii) कानिचित् अपहतपाप्मत्व निर्दुःखत्व प्राकृतभौतिकविग्रहरहितत्वादि दोषाभाव विशिष्टतया ।

(iii) कानिचित् अतिगहनता ज्ञापनायवाङ्मनसागोचरत्वाकारेण ।

This third one explains that Vishnu is **गहनः** ।

The **तैत्तिरीय उपनिषत्** states :

" यतो वाचो निवर्तन्ते अप्राप्य मनसा सह " ।

which means that the speech or mind cannot reach Him, which in turn means that He cannot be fully comprehended by anyone.

2. **भागवततात्पर्यनिर्णयः** states :

वेदो वदन्नपि हरिं न सम्यक् वक्ति केशवम् ।

which means that tho' all the Vedas speak only of Sri Vishnu still they cannot fully describe Him at all. So all-knowing of the Vedas, namely Mahalakshmi, Sri Vayu also cannot fully know Him.

3. In **प्रमाणपद्धतिः** Sri Jayatirtha Mahaprabhu explains this aspect of '**गहनः**' of the Lord, while classifying and defining the four kinds of knowledge, the depth of knowledge of Vishnu–Sri Hari is explained to show that none can comprehend completely. Not even His wife Mahalakshmi, tho' She is with Him always and at all places, still She cannot fully understand and know Him. What a supreme entity is our Vishnu Who is **गहनः !**

केवलज्ञानम्

ईश्वरज्ञानं	लक्ष्मीज्ञानं	योगीज्ञानं	अयोगीज्ञानं
(i) सर्वार्थ विषयकं All knowing (ii) नियमेन यथार्थम् As a principle it is pure and without any defect. (iii) तत्स्वरूपं अनादि नित्यम् । Its swaroopa is beginningless and eternal. (iv) स्वतन्त्रम् It is independent (v) निरतिशयस्पष्टं It is crystal clear to the core.	(i) ईश्वरे तु असार्वत्रिकं, अन्यत्र अनालेचनेऽपि सर्वविषयं लक्ष्मीज्ञानम् ॥ In the case of Sri Hari it is incomplete, tho' in other matter it is all-knowing without any effort or strain whatsoever.		

Hence Sri Vishnu is called '**गहनः**' ।

4. It can be split up as **अगहनः** also.

अगान् पर्वतान् पक्षच्छेदादिना हन्तीत्याह=इन्द्रः ॥ अगहः ॥

Indra is called **अगहः** because he cut the wings of the mountains. **तं=इन्द्रं=अगहं नयति इति=अगहनः** ॥

That Indra is lead by Sri Vishnu and so He is called '**अगहनः**' ।

|| श्रीः ||

५५६. गुप्तः—ओं गुप्ताय नमः ओं ॥

1. गुप्तः =अयोग्यात् जनान् प्रति आच्छादितः ॥

Vishnu is called 'गुप्तः' because He makes the undeserved not to know Him. He hides Himself from them.

2. बाह्य अक्षज्ञान अगोचरत्वाद् गुप्तः ॥

Vishnu cannot be seen by the external eyes. Sruti states : एषः सर्वेषु भूतेषु गूढः आत्मा न प्रकाशते इति श्रुतिः ।

This Vishnu is existing in all creatures in secret and is not visible to the eyes. Hence He is गुप्तः ।

3. कठ श्रुतिः and पिप्पलाद श्रुतिः are quoted by Srimad Acharya in his masterpiece 'विष्णुतत्त्वविनिर्णयः' to show that Vishnu is not capable of being seen by eyes or by the inferences. The only and one recourse is to resort to Agamas—Vedas.

नैषा तर्केण मतिरापनेया प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठः—इति कठश्रुतिः ।

The knowledge of the Supreme God-Vishnu cannot be obtained by logic or it can be removed by the logic if already obtained. The knowledge of the Supreme Vishnu imparted by a competent Guru will lead to the vision of Him.

न इन्द्रियाणि, न अनुमानं, वेदाह्येवेनं वेदयन्ति, तस्मात् आहुः वेदाः इति पिप्पलाद श्रुतिः ॥

Not the senses, nor the inferences help one to comprehend the God—Sri Vishnu. Vedas alone enable to comprehend Him—thus states Pippalada Sruti. Hence Vishnu is गुप्तः ।

4. Vishnu cannot be seen. He is गुप्तः—It is His very nature. This point is dealt with in the Sutras 3-2-23 to 3-2-27 and the अधिकरणं is called. अव्यक्ताधिकरणम् ॥

In the final Sutra ओं अतः अनन्तेन तथा हि लिङ्गं ओं ॥ Srimad Acharya in his unique Bhashya states and reconciles between the two truths and the Vedic texts, namely :

(1) विष्णुः by His nature is गुप्तः and cannot be seen by anybody.

(2) At the same time, there are numerous Srutis to state, that He appears in Bimba form and saves the devotee. [Eg. Dhruva and many भगवत् भक्ताः]. It is possible for Him—Vishnu because, युज्यते च तस्य, अनन्तशक्तित्वात् ॥ He has capacity and other qualities which are unlimited, unimaginable, which cannot be fully comprehended even by the great Mahalakshmi. Srimad Acharya quotes from 'Narayana Adhyatma', what a beautiful authority by a beautiful Acharya!

नित्याव्यक्तोऽपि भगवान् ईक्ष्यते निजशक्तितः ।
तं ऋते परमात्मानं कः पश्येतामितं प्रभुम् ॥ इति

Vishnu is having निजशक्ति । अचिन्त्यशक्तिः, दुरन्तशक्तिः, अमानुषशक्तिः, अघटनघटनशक्तिः, आश्चर्यशक्तिः etc., are all synonymous terms by that He becomes visible tho' He is गुप्तः only. What a tremendous mercy of Lord Sri Vishnu. Really He is the Emperor of Mercy.

॥ श्रीः ॥

५५७. चक्रगदाधरः—

ओं चक्रगदाधराय नमः ओं ॥

1. धरति इति धरः ॥ चक्रगदयोः धरः चक्रागदाधरः ॥

Vishnu is called 'चक्रगदाधरः' because He has and decorates Himself as His ornaments, the Chakra called 'Sudarshana' and Gada by name 'कौमोदकी'। जगत् रक्षार्थं चक्रगदे धारयति इति चक्रगदाधरः ॥

2. चक्रे=सैन्ये तिष्ठन्ति इति चक्रगा ॥

Vishnu is called चक्रगा because He stands in the army. नरकासुरादयः they are also called as चक्रगा because they also stand in the army.

तान् द्यति खण्डयति इति चक्रगदः ॥

Vishnu is called 'चक्रगदः' because He defeats them in the battle.

न विद्यते धारको यस्य इति अधरः ॥

Vishnu is called 'अधरः' because there is none to support Him and He is only the supporter of all including the Great Mahalakshmi.

चक्रगदश्चसौ अधरः च='चक्रगदाधरः'

Vishnu is called 'चक्रगदाधरः' since He defeats the asuras in the battle and at the same time He supports all and there is nothing to support Him.

3. Srimad Acharya in His Dwadasha Stotra states 1-6:

शंखचक्रगदापद्मधराश्चिन्त्याहरेर्भुजाः ।
पीनवृत्ता जगद्रक्षा केवलो द्योगिनोऽनिशम् ॥ ६ ॥

Srimad Acharya states that the four shoulders or the hands holding Shankha, Chakra, Gada, Padma should always be meditated upon. They protect the entire universe.

4. Srimad Bhagavatham 10th **स्कन्ध** 4–10 states :

श्री शुक उवाच—

तमद्भुतं बालकं अंबुजेक्षणं
चतुर्भुजं शंखगदाद्युधायुतम् ।
श्रीवत्सलक्ष्मं गलशोभि कौस्तुभं
पीताम्बरं सान्द्रपयोदसौभगम् ॥ १० ॥

Father, Vasudeva saw that great child Krishna, with eyes like lotuses and having four hands and wearing Shankha, Chakra, Gada and Padma in them. This should be read and remembered always in Srimad Bhagavatham.

श्लोकार्धं श्लोकपादं वा नित्यं भगवंतं पठेत् ।

At least half the sloka or one-fourth of the sloka to be read in Bhagavatham says the Pramana Vakhya. This is the selected Verse of that category.

5. The humble author submits herewith one Verse containing the twelve names of the unique and glorious Sri Venkatesha of which **चक्रगदाधरः** is one. If this is recited with devotion 100 times a day, all the virtues will embrace us and we will be blessed by reading the works of Srimad Acharya's **सर्वमूलग्रन्थाः** ॥

वेंकटेशो वासुदेवो वारिजासन वन्दितः ।
1 2 3
स्वामिपुष्करणीवासः **शंकचक्रगदाधरः** ।
4 5
पीतांबरधरः देवः गरुडारूढशोभितः विश्वात्मा
6 7 8 9
विश्वलोकेश विजयः वेंकटेश्वरः
10 11 12
एतानि द्वादशनामानि त्रिसन्ध्यं यः पठेत् नरः ।
सर्वपापविर्निमुक्तः विष्णोः सायुज्यं आप्नुयात् ॥

In this, one name is चक्रगदाधरः। Hence Sri Vishnu is शङ्खचक्रगदाधरः and चक्रगदाधरः and शङ्खचक्रधरः, शङ्खधरः, चक्रधरः and is too great.

॥ श्रीः ॥

५५८. वेधाः—ओं वेधसे नमः ओं ॥

1. वेधाः—विशेषेण धारण पोषणकर्ता ॥

Vishnu is called 'वेधाः' because He specially supports all and specially nourishes all and He is the Creator.

2. विदधाति इति=विधाता वेधाः ॥

Vishnu is the supporter and nourishes in a special way of all as per their respective status. Hence He is called 'वेधाः'।

3. सर्वज्ञः इति वेधाः ॥

Since Vishnu is all-knowing, He is called वेधाः।

4. Gita in 7–26 states :

वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन॥

Sri Krishna declares that He is aware of the past of all, present of all and future of all but none has known Him fully and completely.

Paramatma is the support of all. Gita states :

मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव।

In case the support of the string or thread which is invisible is removed, all flowers etc., fall down and are shattered. Hence Sri Hari is the best support and so He is वेधाः।

Srimad Acharya under Brihadāranyaka Upanishad gives the authorities, to show that Sri Vishnu is **वेधाः** ।

विभर्त्यण्डं हरिः कूर्मस्त्वंडे चाप्युदकं महत् ।

उदके कूर्मरूपस्य वायुः पुच्छसमाश्रितः ॥

Sri Vishnu in Koorma is the support of all and on Him, Sri Vayu in Koorma exists.

स एष कूर्मरूपेण वायुरण्डोदके स्थितः ।

विष्णुना कूर्मरूपेण धारितोऽनन्तधारकः ॥

On that Sri Vayu, Sesha Bhagawan rests and in his one hood out of one thousand, the entire jagat rests.

वायोः पुच्छं समाश्रित्य शेषस्तु पृथिवीमिमाम् ।

विभर्ति तस्यां च जगदिदं सर्वं प्रतिष्ठितम् ॥ इति वैभवे ॥

The Sutra states: **ओं अक्षरं अम्बरान्तधृतेः ओं** 1–3–10 Mahalakshmi is the support of all the jagat and She is supported by Akshara—Vishnu—**वेधाः** ।

॥ श्रीः ॥

५५९. स्वाङ्गः—ओं स्वाङ्गाय नमः ओं ॥

1. स्वाङ्गः=स्वरूप भूतानि अङ्गानि यस्य इति ॥

Vishnu is called '**स्वाङ्गः**' because His limbs and parts of the body are His very swaroopa—part and parcel of the entire body structure. Nothing is divisible. Each is complete by itself.

2. स्वतन्त्राणि अङ्गानि यस्य इति=स्वाङ्गः ॥

All the limbs and parts are independent. There is absolutely no iota of difference between Vishnu and His **अङ्गानि** or between Him and His avatars, action, attributes. Each can perform as a whole. As a matter of fact, one black hair of the Moola Roopa, Sriman Narayana is the avatar

of Krishna. Both are complete. The avatar is full and complete and the Moola Roopa at the same time is not diminished. Such is the glory of Sri Vishnu. Hence He is called 'स्वाङ्गः'।

3. स्वयमेव सृष्ट्यादौ अङ्गं यस्य इति ॥

In all the issues, Vishnu Himself will be the aid or anga for Him and help Himself. He does not and never seeks the help of others. In the great act of creation etc., there is absolutely no other independent cause, other than Him, in that process. If God takes 'Matter' Prakriti and does Creation, it is for the simple reason, to do anugraha to that 'Matter' and to be called and get the title of 'साधनं'। It is also to protect the authority of the Vedas, to save the satwic souls, since they proclaim that God takes Prakriti into account for creation. But at the same time, it is not as tho' He cannot create without that. All are dependent aids only. By taking that, to help them and to do anugraha to them out of His mercy, nothing is lost or brought down in His sovereignty. These points are discussed by Srimad Acharya in his Bhashya under the aphorisms :

ओं तदनन्यत्वं आरम्भणशब्दादिभ्यः ओं ॥ 2-1-15

ओं भावे च उपलब्धेः ओं ॥ 2-1-16

In the Sutra 2-1-16, it is clearly shown that, if there is any other independent Aid or Sadhana, then it should be visible so and should have been dealt with in the Vedas. No such reference at all is made. Hence naturally there is no independent साधन or अङ्ग other than God, in the great activity of creation etc.

Srimad Acharya beautifully explains in the Bhashya, that it is only the dependent persons like us, receive or need

the help of others, to complete a job, where is the question of the independent entity seeking help from others? It is illogical and against natural laws.

परतन्त्रो हि अपेक्षेत, स्वतन्त्रः किं अपेक्षते ।

It is only the dependent need help from others. For the independent, what is there to aspire or resort to? (Nothing at all).

साधनानां साधनत्वं यतः किं तस्य साधनैः ।

It is only for the 'aid' or 'sādhana' to get the label, He takes them sheer of mercy but not of and never of necessity or need for His creation. Hence Vishnu is '**स्वाङ्गः**' ।

|| श्रीः ||

५६०. अजितः—ओं अजिताय नमः ओं ॥

1. अजितः केनापि अपि अपराजितः ॥

Vishnu is called '**अजितः**' because no one can win Him.

2. In Dwadasha Stotra : Srimad Acharya states 7–1 as :

विश्वस्थिति प्रळयसर्गमहाविभूति-
वृत्ति प्रकाश वियमावृति बन्धमोक्षाः ॥
यस्या अपांगलवमात्रत ऊर्जिता सा
श्रीर्यत्कटाक्ष बलवत्**यजितं** नमामि ॥ १ ॥

For the entire Universe Creation, Protection, Destruction, Regulation, getting all wealth release and getting Moksha etc., are all bestowed by the mere insignificant merciful look of Goddess Mahalakshmi. Such power to that kripakataksha of the Mother is due to the reason that She acquired from the merciful look of '*Ajitha*'

Paramatma on Her. I bow down to such great 'Ajitha' Paramatma.

Like this under that Adhyaya the glories of 'Ajitha' namaka Paramatma are explained by the great Srimad Acharya, like :

श्रीः यत्कटाक्षबलवती **अजितं** नमामि ॥ इति ॥

3. **'अजित' नामक परमात्मनः रूपं** has to be remembered because that Roopa gave **अमृत** to the Devatas by churning the Milky Ocean. So if we remember and meditate on that Roopa with devotion, we shall also be blessed with Amrutha by the Grace of Srimad Acharya.

4. Srimad Bhagavatham 8–5–9 and 10 runs thus :

तत्रापि देवः संभूत्यां वैराजस्य अभवत्सुतः ।
अजितो नाम भगवानंशेन जगतः पतिः ॥ ९ ॥
पयोधिं येन निर्मथ्य सुराणां साधिता सुधा ।
भ्रममाणोऽम्भसि धृतः कूर्मरूपेण मन्दरः ॥ १० ॥

These two Verses clearly explain about 'Ajitha' namaka Vishnu. He also saved the devatas and satwic souls when the churning rod—Manthara Mountain sank in the ocean. He took the avathar of glorious Koorma—Tortoise and lifted it up and helped the devatas to complete their job in obtaining amrutha.

5. Great Sri Yadavacharya states in his **श्री वेदव्यासकरावलंबनस्तोत्रं** in 19th Verse as :

नारायणादि शतरूप सहस्र रूप
विश्वादिना सुबहुरूप परादिना च ।
दिव्याजिताद्यमितरूप सुविश्वरूप
वासिष्ठकृष्ण मम देहि करावलंबम् ॥

हे दिव्य **अजितादि अमितरूप** यदा देवदैत्याः मन्दरगिरौ वासुकिं नेत्रदेशं कृत्वा, समुद्रमथनं कर्तुं न शेकुः, तदानीं **पीतांबरमकरकुण्डल नीलमेघश्याम कमलाक्ष** लक्ष्मीमनोहररूपं धृत्वा श्रीहरिः **'अजित'** नामा भूत्वा, वासुकी सर्पं गृहीत्वा समुद्रमथनं व्यधात ॥ इति ॥

Infinite Roopas of Sri Vishnu is attributable to the Lord in the form of 'Ajitha' namaka Paramatma. He married Goddess Mahalakshmi who took avathar as the daughter of the King of Ocean—**समुद्रराजा**। When Sita garlanded Sri Ramachandra Mahaprabhu in the Sabha Hall after He broke the bow of Siva, Srimad Acharya reminds the situation that took place earlier, Janaki–Sita–Mahalakshmi. Rama–Ajitha Paramatma. In **महाभारततात्पर्यनिर्णयः** 4–28 :

अथो कराभ्यां प्रतिगृह्य मालां
अम्लानपद्मां जलजायताक्षी ।
उपेत्य मन्दं ललितैः पदैः तां
तदंस आसज्य च पार्श्वतोऽभवत् ॥ २८ ॥

॥ श्रीः ॥

५६१. कृष्णः—ओं कृष्णाय नमः ओं ॥

1. कृष्णरूपत्वात्, कृष्णवर्णत्वात् कृष्णः ॥

Vishnu is called 'Krishna' since He is black in colour.

2. पापमूलस्य अग्निरूपत्वात् कृष्णः ॥

For the sins in the form of Mountains, He is like fire to destroy them. Hence Vishnu is called **कृष्णः**।

3. In Bharatha Udyoga Parva 69–5, it is stated as—the land is called as 'Krishi' because it is marked or

ploughed for the grains to grow. कृष्यां णः सुखस्वरूपी= कृष्णः । In that land, sukhaswaroopi, is Sri Krishna.

4. Srimad Acharya in his कृष्णामृतमहार्णवः—"that is the Ocean of Krishna as nectar". He says—

कुरुक्षेत्रेण किं तस्य पिनाकिन्या च तस्य किं।
जिह्वाग्रे वर्तते यस्य 'कृष्ण' इत्यक्षरद्वयम् ॥

What is the use of visiting holy places like Kurukshetra? What is the use of taking bath in the holy rivers like Pinakini, Ganga etc., if one fails to have the name of Lord Vishnu as 'कृष्णः' consisting of two letters in the front of his tongue?

5. In Aditya Purana, devotee of Sri Vayu, Deva Sarma states: 3–30—

कृष्णापतिं कृष्णगुरुं कृष्णामित्रमभीष्टदम् ।
कृष्णात्मकं कृष्णसखं श्रीनिवासं भजेऽनिशम् ॥

(i) कृष्णा=सत्यभामा, तस्या पतिं=कृष्णः ।
Husband of Satyabhama.

(ii) कृष्णगुरुं=भीमस्य, अर्जुनस्य च गुरुः=कृष्णः ॥
Guru for Bheemasena and Arjuna.

(iii) कृष्णामित्रमभीष्टदम्=द्रौपद्याः मित्रं=कृष्णः ॥
He is the friend/helper to Draupadi—He is कृष्णः ।

(iv) कृष्णात्मकं=वासिष्ठ कृष्णात्मकं ॥
Krishna was Vedavyasa Who took avatar in the clan, Kula of the Sage Vasista.

(v) कृष्णसखं=अर्जुनस्य सखायम् ॥
Krishna was the friend of Arjuna.

Gita states in 11-41—

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ॥

In the next Verse 3-31 : the said Aditya Purana states—

कृष्णाऽहिमर्दनं गोपैः कृष्णोपवनलोलुपम् ।
कृष्णातातं महोत्कृष्ट श्रीनिवासं भजेऽनिशम ॥ ३१ ॥

Krishna did severe blows to the snake Kaliya. Krishna in Yamuna Garden with Gopas was there. कृष्णवेण्याः पितरम्= Krishnaveni's father, Krishna, Vishnu, Srinivasa, I always worship.

6. Srimad Acharya in his Bhashya on Brahma Sutras states in the Sutra—

॥ ओं भावं तु बादरायणोऽस्ति हि ओं ॥ १-३-३३ ॥

[called Devatadhikaranam] an authority from 'Brahma Purana' which is as under—

सर्वज्ञस्यैव कृष्णस्य त्वेकदेशविचिन्ततम् ।
स्वीकृत्य मुनयो ब्रूयुः तन्मतं न विरुध्यते ॥ इति ॥

In respect of the eligibility of learning the Vedas, there seems to be some apparent conflict in the views of Jaimini and Sri Vedavyasa. Srimad Acharya states by this authority that कृष्णस्य=द्वैपायनस्य एकदेशविचन्तितं स्वीकृत्य ब्रूयुः, न अन्यत् ॥ तस्मात् 'तन्मतं' तेषां कृष्णमुनीनां मतं परस्परं न विरुध्यते इत्यर्थः ॥ These Jaimini and other disciples of Sri Vedavyasa only reflect the views of Sri Vedavyasa in a part—a portion. There is no contradiction at all. They also echo the voice of their Guru. The Guru allowed them so, to bring fame, glory, name to them, since He is real Karuna Murthy. In that Srimad Acharya cites the authority containing

'कृष्णस्य' which is the view of वासिष्ठ कृष्णः Lord Vedavyasa. This establishes—

(1) Sri Krishna (Vishnu) is Lord Vedavyasa, the Great. It is highly improper and heavily sinful to say that Lord Vedavyasa is not Lord Incarnate.

(2) All the views which tally with that of Sri Vedavyasa is meant by Him only. 'सर्वं वेदव्यास उच्चिष्टम् ।'

(3) Srimad Acharya speaks only the views of Sri Krishna, Sri Vedavyasa in his Bhashya and in other works but never against it or differing from it.

(4) The commentators, like Sri Padmanabha Tirtha, Sri Jaya Tirtha, Sri Vyasaraja Tirtha, Sri Raghuttama Tirtha, Sri Vijayeendra Tirtha, Sri Vadiraja Tirtha, Sri Mantralaya Prabhu and galaxies of noble and learned commentators speak only of the views of their Gurus, which ultimately synchronise with the views of श्री वासिष्ठ कृष्णः Who is the last, final authority.

Hence when we say the Sabda 'कृष्णः' this authority supplied by our great Srimad Acharya should come to our mind forthwith.

7. In कृष्णामृतमहार्णवः in Sloka 186, Srimad Acharya states—

करावलंबनं देहि श्रीकृष्ण कमलेक्षण ।
भवपंकार्णवे घोरे मज्जतो मम शाश्वते ॥ १८६ ॥

Sri Krishna Who is having eyes like lotus flowers! give me helping hands and save me. Let Sri Krishna help from the fearful samsara ocean and stretch a helping hand.

8. In the Verse 38, Srimad Acharya states—

प्राप्ते कलियुगे घोरे धर्मज्ञानविवर्जिते ।
न कश्चित् स्मरते लोके कृष्णं कलिमलापहम् ॥ ३८ ॥

In the fierce and forceful Kali Yuga, when dharma and knowledge are dwindling, none meditates in the world on Krishna Who is the destroyer of Kali and evils.

9. When the Kings imprisoned by the Asura Jarasandha, were released by Sri Krishna and when the asura was done away by Him, thro' Sri Bheemasena, they all submitted as—

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणत क्लेश नाशाय गोविन्दाय नमो नमः ॥

Devotees should recite this sacred Bhagavatha Sloka continuously always.

10. Arjuna states in Gita 11–41—

सखेति मत्वा प्रसभं यदुक्तं
हे **कृष्ण** हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात् प्रणयेन वाऽपि ॥

This mahima of Sri Krishna should always be meditated upon. Nobody can understand Him completely. Arjuna regrets that he thought Sri Krishna to be his friend as in the ordinary case, but Sri Krishna is a friend—**अनिमित्तबन्धुः**. He helps the satwic souls and does not need anything in return to Him.

11. **कृषामि मेदिनीं पार्थ भूत्वा कृष्णायतो महान् ।
कृष्णो वर्णश्च मे यस्मात् तेन कृष्णोऽहं अर्जुन ॥**

Bharata Shanti Parva 143–49

In the plough in the end there is a sharp steel plate and I remain there and by that lands are ploughed and fertility is brought to the lands.

12. अप्राकृतातिरुचिरमेचकः कृष्णः ईरितः ॥

Sri Krishna has a splendid body having no connection with matter and is wholly Aprakrutha.

For the benefit of devotees, the humble author submits '**कृष्णाष्टकम्**' by Mahan Adavi Sri Vishnu Tirtha Mahaprabhu and the devotees should do pārāyana of this Stotra at least once a day.

श्रीवासुदेव मधुसूदन कैटभारे
लक्ष्मीश पक्षिवरवाहन वामनेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचनगोचरतां उपैतु ॥ १ ॥

गोविन्द गोकुलपते नवनीतचोर
श्रीनंदनंदन मुकुन्द दयापरेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचनगोचरतां उपैतु ॥ २ ॥

नारायणाखिल गुणार्णव सर्ववेद-
पारायणप्रिय गजाधिपमोचकेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचन गोचरतां उपैतु ॥ ३ ॥

आनन्द सच्चिदखिलात्मक भक्तवर्ग
स्वानंददान चतुरागमसन्नुतेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचन गोचरतां उपैतु ॥ ४ ॥

श्री प्राणतोऽधिकसुखात्मक रूपदेव
प्रोद्यद्दिवाकर विभाच्युत सद्गुणेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचन गोचरतां उपैतु ॥ ५ ॥

विश्वांधकारिमुखदैवतवन्द्य शश्वत्
विश्वोद्भवस्थितिमृतिप्रभृति प्रदेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचन गोचरतां उपैतु ॥ ६ ॥

नित्यैकरूप दशरूप सहस्रलक्षा-
नन्तोरुरूप शतरूप विरूपकेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचनगोचरतां उपैतु ॥ ७ ॥

सर्वेश सर्वगत सर्वशुभानुरूप
सर्वांतरात्मक सदोदित सत्प्रियेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचनगोचरतां उपैतु ॥ ८ ॥

इति श्री अडवी विष्णुतीर्थ यति विरचितं
'श्रीकृष्णाष्टकम्' संपूर्णम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

५६२. दृढः—ओं दृढाय नमः ओं ॥

1. दृढो दार्ढ्यवान् ॥

Vishnu is called दृढः because He has very strong body.

2. दृढः दार्ढ्येण धर्म रक्षकत्वात् ॥

Paramatma will safeguard the Vedic Dharmas strongly and there will not be any compromise or concession so as to bring unauthoritativeness to the Apaurusheya Vedas.

3. Pinaki Bow was unable to be moved by Ravana and other great asuras who had strength more than that of 10,000 elephants. But Sri Rama, just by His left hand, took that bow with no strain, just like a small doll of wood. This shows the strength of His Body, He is दृढः।

समीक्ष्यं तद्वामकरेण राघवः
सलीलमुद्धृत्य हसन्नपूरयत् ॥

4. स्थूलत्वात् बलवत्वात् च 'दृढः' इति अभिधीयते ॥

Vishnu is very stubborn and has splendid body and is always very strong and so is called as 'Dridhah'.

॥ श्रीः ॥

५६३. सङ्कर्षणः—ओं सङ्कर्षणाय नमः ओं ॥

1. सम्यक् कर्षणात् संकर्षणः ॥

Vishnu is called 'संकर्षणः' because in pralaya He ploughs very well, which means He destroys all and swallows all. ओं अत्ता चराचरग्रहणात् ओं 1–2–9 is the Sutra establishing this Tattwa.

2. Under तैत्तिरीय भाष्य on the 14th मन्त्रः, Srimad Acharya states—

सङ्कर्षणः सुवः नामा पादौ तस्य महात्मनः ।
अनन्योऽप्यन्यशब्देन चतुरात्मा प्रकीर्त्यते ॥

3. Under the Sutra—

॥ ओं मान्त्रवर्णिकमेव च गीयते ओं ॥ १-१-१५ ॥

Srimad Acharya quotes in his Bhashya as under Brihat Samhita—

पुच्छं **सङ्कर्षणः** प्रोक्तः एक एव तु पंचधा ।
अंगागित्वेन भगवान् क्रीडते पुरुषोत्तमः ॥
ऐश्वर्यात् न विरोधश्च चिन्त्यः तस्मिन् जनार्दने ॥

4. Under **तैत्तिरीयोपनिषत् मन्त्रः** 16, Bhashya runs thus—

सङ्कर्षणः सुवः नामा सूर्ये तिष्ठति केशवः ।
महोनामा वासुदेवो ब्रह्मणिस्थश्चतुर्मुखे ॥

Vishnu in the avatar of Sankarshana is called 'Suvah' and He stands in the SUN.

By the name of 'महः', Sri Vasudeva stays in Chaturmukha Brahma.

5. Tatparya Nirnaya states in 1–7 as—

संकर्षणश्च स बभूव पुनः सुनित्यः
संहारकारणवपुः तदनुज्ञयैव ।

Supreme God, Vishnu assumed the form of 'Sankarshana' to function as destroyer. This form is eternal. All forms of God Vishnu are eternal. Following Him and under His command Mahalakshmi assumed the form of Jaya.

देवी जयेत्यनुबभूव स सृष्टिहेतोः
प्रद्युम्नतामुपगतः कृतितां च देवी ॥ ७ ॥

॥ श्रीः ॥

५६४. अच्युतः—ओं अच्युताय नमः ओं ॥

1. अच्युतो न विद्यंते च्युतं यस्य सः =अच्युतः ॥

There is no slip to Him at all at any time or at any place. Hence Vishnu is called **अच्युतः** ॥

2. Srimad Acharya quotes under the first Sutra—

॥ ओं अथातो ब्रह्मजिज्ञासा ओं ॥ १-१-१ ॥

in his Bhashya from Brahma Vaivarta Purana as under-

नाहं न च शिवः अन्ये च तच्छक्त्येकांशभागिनः ।
बालः क्रीडनकैः यद्वत् क्रीडते अस्माभिः **अच्युतः** ॥ इति

Chaturmukha Brahma states—

Neither ME (Chaturmukha Brahma) nor Siva nor any others can match even a fraction of His capacity or strength. Lord Vishnu plays with us effortlessly like a boy plays with the ball, even without an iota of strain. That Achyuta is Vishnu Himself only.

3. Sri Venkatesha Stotram Verse 7 runs thus—

भूतावासो गिरावासः श्रीनिवासः श्रियः पतिः ।
अच्युतानंतगोविंदो विष्णुर्वेंकटनामकः ॥ ७ ॥

Sri Venkatesha, Maha Vishnu is—

(i) residing in all creatures
(ii) residing in Venkatagiri.
(iii) residing in Mahalakshmi and Mahalakshmi is resting in His Chest.
(iv) He is the husband of Mahalakshmi.
(v) He is *Achyutha*. He is Govinda. He is Vishnu. He is the Master of Venkata Hills.

4. In **कृष्णामृतमहार्णवः** Srimad Acharya states in the Verse 197 as—

तीर्थकोटिसहस्रैस्तु सेवितैः किं प्रयोजनम् ।
तोयं यदि पिबेन्नित्यं शालग्रामशिलाच्युतम ॥ १९७ ॥

What is the use of taking bath in the holy rivers of thousands or crores, unless one takes the water after Abhisheka to 'Saligramas' and Lord Achyutha present in them ?

5. Again in the Verse 201, Srimad Acharya states—

तीर्थ कोटिसहस्रैस्तु सेवितैः किं प्रयोजनम् ।
अच्युत अनंत गोविन्द नामोच्चारण भेषजात् ।
नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥ २०१ ॥

What is the use of going to many holy rivers and doing seva there ; if the medicine of reciting the holy names of Achyutha, Anantha, Govinda are not done ? Such name—recitation with devotion will destroy all diseases. This is certain, certain and is truth and truth only. [The humble author appeals to the noble readers to recite the names of the Lord in this humble work connected to Srimad Acharya and totally get rid of all diseases and finally the great disease of Samsara— namely the nexus of Prakriti].

6. ब्रह्माणि जीवाः सर्वेऽपि परब्रह्माणि मुक्तिगाः ।
प्रकृतिः परमं ब्रह्म परमं महत् अच्युतः ॥

(i) All the Jivas are Brahmans (in a secondary sense).
(ii) The Jivas that attain release are superior Brahmans.

(iii) Prakriti (Mahalakshmi) is still higher Brahman ;

(iv) *Lord Achyutha* is the greatest and highest Brahman.

Srimad Acharya in his **तैत्तिरीय उपनिषत् भाष्य** under the first mantra states—

भृगुः पंचात्मकं पूर्णमन्नादिमय**मच्युतम्** ।
मुक्तगीतावसानैस्तु स्तुतस्तेन जनार्दनः ॥

Great Bhrighu Maharshi extolled Lord Janardhana as the *Achyutha* who had the full five roopas called—

(i) **आनन्दमयः** (ii) **प्राणमयः** (iii) **विज्ञानमयः**
(iv) **मनोमयः** (v) **अन्नमयः**

This is the essence of Anandamayadhikaranam :

ओं आनन्दमयोऽभ्यासात् ओं ॥ १-१-१२ ॥

7. Gita states in 1–21—

सेनयोरुभयोः मध्ये रथं स्थापय मे **अच्युत** ॥

These are the words of Arjuna, requesting to bring the chariot in between the two armies. Here **अच्युत** is used to show that—

(i) He alone can keep the chariot steadily without any slip between those two great armies, which others would shudder even to witness.

(ii) Here by this sight, Arjuna is going to slip away from Dharmic path. But Krishna is Achyutha Who will never slip from the Dharmic path. He is Dharma Murthy.

All these are indicated by the name of Vishnu as 'Achyutha'.

|| श्रीः ||

५६५. वरुणः—ओं वरुणाय नमः ओं ॥

1. आवृणोति इति वरुणः ॥

Vishnu is called **वरुणः** because by darkness outside and by ignorance inside, He hides things from the Jeevas.

2. वरं उत्तमं जीवं उन्नयत्यूर्ध्वं नयति इति=वरुणः ॥

Vishnu is called **वरुणः** because He lifts and takes to a higher position to Moksha, the satwic souls.

गीता states 14-18—

ऊर्ध्वं गच्छन्ति सत्वस्थाः मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुण वृत्तिस्थाः अधो गच्छन्ति तामसाः ॥ १८ ॥

सत्वस्थाः ऊर्ध्वं गच्छन्ति=The satwic souls by the Grace of Vishnu go up to Janoloka, Vaikunta and other most sacred reigons.

3. वरः उत्तमः, णो हि निवृत्तिवाचकः इत्युक्तेः णः आनन्दः यस्येति वरुणः ॥

Vishnu is called **वरुणः** since He has supreme and uttama ananda in Him.

4. Srimad Acharya states in Rig Bhashya—

आवृणोति इति वरुणः तमसाऽज्ञानतोऽपि वा ।
वरमुन्नयतीत्यस्माद्वरानन्दत्वतोऽपि वेति ॥

5. व्रियते भक्तैः वृणुते भक्तान् इति वरुणः ॥

For the devotees He creates ananda. For devotees, He appears before them with Grace and Mercy. Hence Vishnu is called '**वरुणः**' ।

Srimad Acharya says in his **अनुव्याख्यानं** in the 12th Verse as—

वृणुतेयं तेन लभ्यः इत्याद्युक्तिबलेन हि ।
जिज्ञासोत्थज्ञानजात् तत्प्रसादादेव मुच्यते ॥ १२ ॥

whoever by **श्रवण, मनन** and **ध्यान** understands Lord Narayana to his full capacity with devotion, for him, He is pleased and appears before that devotee.

6. वाति जानाति इति वः ।
अरुणरूपत्वात् अरुणः ।
वश्चासौ अरुणश्चेति वरुणः ॥
[रक्तं रौग्ममिति श्रुतेः]

Vishnu is called **वरुणः** because He knows all and is of red colour like the rising SUN.

7. **गीता** states in 10–29 as—

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणां अर्यमा चास्मि यमः संयतामहम् ॥ २९ ॥

यादसां=Among the acquatic creatures.
वरुणः=I am Varuna says so Lord Krishna.
वरः णः यस्य=Having supreme happiness.
वृणोति=blesses the devatas.
With these roopas, He resides in Varuna.

8. **गीता** states in 11–39 as—

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Lord Krishna is called by Arjuna as 'Varuna' here. Since He likes and protects the devotees, He is called as 'वरुणः'।

9. The evening SUN is called as Varuna ; this is because he minimises heat and keeps within himself. संवृणोति —Vishnu is present in him and gives that sakthi, so He is Varuna.

इमं मे वरुण श्रुधी हवं ॥

10. Taittireeya Upanishad states—

येनावृतं खं च दिवं महीं च ॥

By whom are covered the Ether, Swarga and the Earth. Hence He is called 'Varuna'.

यः स्थितः सर्वं आवृत्य 'वरुणः' स तु कथ्यते ॥

By Him, all is enveloped and so He is called 'Varuna'.

॥ श्री ॥

५६६. वारुणः—ओं वारुणाय नमः ओं ॥

1. **वरुणस्य अयं वारुणः। वः=ज्ञानस्वरूपी अरुणः॥**

Shines with Red colour.

Vishnu is called **वारुणः** because He is the very Incarnation of knowledge and glitters with fine red colour.

Srimad Acharya states in his Bhashya under the Sutra, **ओं रूपोपन्यासाच्च ओं** as—

तस्य हैतस्य परमस्य नारायणस्य चत्वारि

रूपाणि शुक्लं, रक्तं, रौक्मं कृष्णमिति ॥
1 2 3 4

The original red colour belongs to Him—Vishnu.

2. **वारण इति पाठे वारयति भक्तानिष्टं इति ॥**

Vishnu is called वारुणः because He clears off or redeems the unwanted hindrances to the devotees.

3. वारां सूमहो वारं समुद्रः। तस्य णः सुखं यस्मात् इति वारुणः ॥

Vishnu is called वारुणः because happiness to the sea is only due to His Grace.

4. सिंह शार्दूल नागाद्याः पुंसि श्रेष्ठार्थवाचकाः इत्युक्तेः वारुणः श्रेष्ठः इति ॥

Lion, Jackal, Snake (Mountain) are the supreme expressions used to denote selected supreme person. Then वारुणः means the supreme and covetable best. Vishnu is admitted and definitely the most supreme and the best covetable. So He is called वारुणः।

5. Sons of Varuna are called as 'Vāruna'. They are Vasista, Agâsthya, Valmeeki, Bhrigu and others. In all of them, Sri Vishnu is present as a special.

तं स्वामित्वेन वृणुते इति वरुणः तत्र भवो वारुणः ॥

Varuna is one who seeks Him as his Master. Bhagawan is called Vāruna since He is always with him.

स्वामित्वेन वृणानेषु स्थितो 'वारुण' ईरितः ॥

॥ श्रीः ॥

५६७. वृक्षः—ओं वृक्षाय नमः ओं ॥

1. भक्ताभीष्टदाने कल्पवृक्षसदृशत्वात् वृक्षः ॥

Vishnu is called 'वृक्षः' because He is like Divine Kalpa-Vruksha in giving all these desired by the devotees.

2. वृक्ष वरण इति धातोः वृणोति इति=वृक्षः ॥

Just like the tree gives shade as well as flowers,.

fruits etc., and makes happy the human beings and others, like that Bhagawan does and so He is called as 'Vruksha'.

3. वृश्चति = Paramatma is called as Vruksha because He destroys the asuras.

4. Vishnu is called as Vruksha because He remains steady like a tree where there is no wind—वृक्ष इव स्तब्धो दिवि तिष्ठति ॥

5. छायातरुवत् आश्रितानाम् उपजीव्य सर्वस्वः तत्कृत उपमर्द—सहस्रसहः वृक्षते इति 'वृक्षः'—वृञ् = वरणे ॥

Like a shady tree, He is possessed of all things that are required by those who resort to Him. He also puts up with many injuries done by them. So He is Vruksha.

॥ श्रीः ॥

५६८. पुष्कराक्षः—ओं पुष्कराक्षाय नमः ओं ॥

1. पुष्कराक्षः = पङ्कजनयनः ॥

Vishnu is called 'पुष्कराक्षः' because He has eyes like lotus flowers.

2. पुष्कल अक्षः = पुष्कराक्षः ॥

Paramatma is having many many eyes.

Purusha Suktha states : सहस्राक्षः सहस्रपात् ।

3. In the heart lotus of the Jeevas, He appears when the sādhana is completed for the devotee.

4. Vishnu is called पुष्कराक्षः because He has eyes which would flow mercy like rainfall on the devotees.

5. Vishnu is called as पुष्कराक्षः because His look is full and complete in all respects.

प्रसादवर्षेण पोषके अक्षिणी यस्य सः 'पुष्कराक्षः'॥

सतां प्रसादवर्षेण पोषके यस्य च अक्षिणी। पुष्कराक्षः स विज्ञेयः॥
On the satwic souls, He pours down like rain, His prasada (anugraha).

॥ श्रीः ॥

५६९. महामनाः—ओं महामनसे नमः ओं॥

1. महन्मनश्चिंत यस्य असौ=महामनाः॥

Vishnu is called **महामनाः** because He has very large-hearted mind. He has very broad mind.

2. महन्मन ज्ञानं यस्य असौ=महामनाः॥

Vishnu is called **महामनाः** because He has vast knowledge in His mind which has no match at all.

3. There is none more broad-minded than Sri Vishnu. He is the Master in excusing all our mistakes and is ready to redeem us. His tolerance and broad-mindedness is of very very high calibre and a devotee should try his best to understand and enjoy the same. He has the capacity to do, to undo, to alternatively do as per His Desire and Will. But yet, He does His ruling and administration as per Vedic Mandates; because the apaurusheya Vedas are the *only one* authority available to establish dharmas, adharmas and other अतीन्द्रिय articles. Tho' He has capacity to do beyond the limits prescribed in the Vedas, He controls them, hides them, limits them, out of His sheer magnanimity and acts as per Vedas. Really He is a great **महामनाः**। Each and every devotee and those who involve in Vedanta and those who desire for Moksha, should well understand this great quality of Sri Vishnu.

अगाध—उदार—विस्तृत—मना: ‘ महामना: ’ ॥

अगाध —उदार विस्तारं मनो यस्य ‘ महामना: ’ इति ॥

॥ श्रीः ॥

५७०. भगवान्—ओं भगवते नमः ओं ॥

1. In Srimad Bhagavatham, it is said that Vishnu alone has the privilege of the sabda **‘भगवान्’** in the primary sense, but not others :

‘ भगवान् ’ अन्यो मुकुन्दात् को नाम लोके ।

‘ भगवत् ’ पदार्थः इति भागवतोक्तेः ॥

2. **‘भग’** means six. Vishnu is called **‘भगवान्’** since He has all the six attributes in abundance and immeasurable.

‘ ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।

ज्ञान (वैराग्ययो) विज्ञानयोश्चैव षण्णां भग इतिरणा ॥

This is quoted by Srimad Acharya under Chandogya Bhashya 3–5–5 Mantra.

Vishnu is having full wealth, valour, fame, potency, knowledge and special knowledge all in abundance which none can possess in quality as well as in quantity. Hence He is called **‘भगवान्’** ।

3. उत्पत्ति प्रलयं चैव भूतानां अगतिं गतिम् ।

1 2 3 4

वेत्ति विद्यां अविद्यां च स वाच्यो **भगवान्** इति ॥

5 6

Vishnu is called ‘ Bhagawan ’ because He knows fully about the (i) birth, (ii) death, (iii) coming, (iv) going, (v) knowledge and (vi) ignorance of all jivas, about those six. Hence He is **‘भगवान्’** ।

4. Vishnu is called **भगवान्** since He sees all in all aspects and He sees Himself fully which none can do.

यः सर्वान् भावानीक्षत्यात्मानं निरीक्षयति [योगं गमयति] तस्मात् उच्यते 'भगवान्' इति ॥

5. Srimad Acharya states in his unique, brief and all embrasive work 'Tattwa Sankhyana' as **स्वतन्त्रो भगवान् विष्णुः** । Here the commentator Sri Sri Satyadharma Swamy brings an excellent inference of twofold :

(1) **विष्णुः स्वतन्त्रः भगवत्वात्**—here **विष्णुः** is taken as **रूढि शब्दः** and **भगवान्** as **यौगिक** ।

(2) **हरिः भगवान्, स्वतन्त्रः विष्णुत्वात्**—here **भगवान्** is taken as **रूढि** and **विष्णुः** as **यौगिक** and in either case **विष्णुः** is established as independent.

विष्णुः स्वतन्त्रः भगवत्वात् व्यतिरेकेण यज्ञदत्तवत् इति प्रकारेण भगवत्वं स्वातन्त्र्यस्य उपपादकं साधकं भवति इति भावः ॥

Hence in the important sense **भगवान्** denotes only Vishnu, for others it means as 'adorable' or 'pujyaru'.

6. Srimad Acharya quotes from Bhagawatha Tantrasara, under 2-3-9 Sutra—**ओं असम्भवस्तु सतोऽनुपपत्तेः ओं** as—

अविकारोऽपि **भगवान्** सर्वशक्तित्वहेतुतः ।
विकारहेतुकं सर्वं कुरुते निर्विकारवान् ॥

Bhagawan Vishnu has no iota of vikara at all at any time, at any place and in any manner. But He has all the potency, energy and capacity. He does bring vikara to all, tho' He is always without any vikara.

7. Bhagavatha Tatparya states under 2-2-17 as under quoting from **तत्वनिर्णयः**—

जीवस्थो **भगवान्** विष्णुः क्षेत्रज्ञः इति गीयते ।
देहस्थोऽपि स एव आत्मा व्याप्तोऽप्यात्मेति भण्यते ॥
इति तत्वनिर्णये ॥

Bhagawan is Vishnu who is called **क्षेत्रज्ञः** who is residing in the Jeeva. He is also called as **आत्मा** who is residing in our bodies.

8. In Bhagavatham under 2–7–16—

स्मृत्वा हरिस्तमरणार्थिनमप्रमेय-
श्चक्रायुधः पतगराजभुजाधिरूढः ।
चक्रेण नक्रवदनं विनिपाट्य तस्मात्
हस्ते प्रगृह्य **भगवान्** कृपयोज्जहार ॥ १६ ॥

Seized by the foot inside the lake by an alligator of great strength, the famous elephant felt much distressed and holding up a lotus flower in his trunk cried : Oh ! Primal Person, Protector of all the worlds, whose names are very auspicious to hear, praised the Lord. Bhagawan flew on the back of Garuda the king of the birds and killed the alligator by his Sudarshana Chakra and saved the elephant and also relieved the alligator out of the earlier sins.

Srimad Acharya quotes from **मात्स्य पुराण** as under :

हरिः तापसनामाऽसौ जातः तपसि वै मनुः ।
गजेन्द्रं मोचयामास ससर्ज च जगद्विभुः ॥ इति ॥

Hari with the name of 'Tapasa' appeared there and saved Gajendra. That Hari is the wealth of the universe.

So **भगवान्** is Hari who is Vishnu.

9. Srimad Acharya in his glorious **श्रीकृष्णामृतमहार्णवः** states in the Verse 205 as under :

नित्योत्सवो भवेत्तेषां नित्यश्रीर्नित्यमंगलम् ।
येषां हृदिस्थो **भगवान्** मंगलायतनो हरिः ॥ २०५॥

In whose heart Bhagawan is residing, then for them there will be always wealth and auspiciousness. Hari is the bestower of mangala.

10. Srimad Acharya in his **काठक भाष्य** under 2-21 states as

आसीनो दूरं व्रजति, शयानो याति सर्वतः ।
ऐश्वर्याद् **भगवान्** विष्णुः विरुद्धं घटयत्यसौ ॥

This Vishnu is Bhagawan, will run at far places while sitting ; He will be going everywhere while sleeping; and in Him this is possible because of His great, unique extra-ordinary capacity and powers.

Srimad Acharya says—

एवमेव महच्छब्दो मैत्रेय **भगवानिति** ।
परमब्रह्मभूतस्य वासुदेवस्य नान्यगः ॥

This glorious name Bhagawan O ! Maitreya; belongs to the Supreme Brahman Vasudeva and to no other. [All else is dependent Tattwa only].

11. Srimad Acharya states in his Gita Bhashya under the Verse 9–22 from Moksha Dharma Pramana :

कामः कालेन महता एकान्तिकत्वात समाहितै ।
शक्यो द्रष्टुं य **भगवान्** प्रभासदृश्यमण्डलः ॥

The Lord's (**भगवान्**) essential form **मण्डल** is perceived with deep love (**दृं**) by reason of its effulgence (**प्रभा**) by those who have become fully attuned to Him by remaining as His Ekantha Bhakthas for ages.

This brings the glory of Sri Vayu as well as the superiority of Sri Vishnu as '**भगवान्**' ।

12. For the benefit of devotees this humble author gives the unique Stotra by *Sri Sri 1008 Sri Sathyadharma Thirtha Mahan* called as '**भगवत् भजनम्**' ।

भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ।
यमराड्दूते द्रुतमायाते धनवनिते ते न सहायाते ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १ ॥

मम भूर्मम गौर्मम कुण्डोध्नी महिषी मम सहकारो बुध्नीते ।
इति माभीभव इदमधुना ते श्वः कस्यैते को जानीते ॥
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ २ ॥

इह परललना इभसञ्चलनास्त्वयि निर्ललना अपतिस्खलनाः ।
दधिकलशीरिव दुर्लभकुक्षीः काणोतुर्मौद्गल्कुतुकोऽद्राक्षीः ।
भज भगवन्तं भज भगवन्तं भज भगवन्नं भ्रान्तमते ॥ ३ ॥

वृक्णश्श्रवसाऽप्यक्ष्णा काणः खन्पादेन क्षुदुपक्षीणः ।
श्वासं विजहच्छत्वाऽन्वेति शुनीं तद्वत्काम्यसि कान्तां वशिनीम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ४ ॥

असुको दास्यति वसु संस्फीतं भृशमिति कृत्वा हृदयानीतम् ।
व्याघ्र-व्याध व्यसनाकीर्णं विपिनं मास्म गमस्तूर्णम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्त भ्रान्तमते ॥ ५ ॥

पथि पथि पश्यसि परमं कष्टं तदपि न मुञ्चसि धनकं स्पष्टम् ।
परितो धावसि कुत उददृष्टं किमपि न विन्दसि जन्मिन्निष्टम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ६ ॥

न हि जिहेषि प्रतिदृश्याऽर्यान् न्यक्कृतभार्याद्यभिलषणीयान् ।
नारीदर्शं बत कामयसे नरहरिचरणं न कुतश्श्रयसे ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ७ ॥

मुहुरुपनयनं मुहुरुपनयनं मुहुरपि भार्याभरणानयनम् ।
ईदृक्कृत्वा वसु गमयित्वा दानमकृत्वा खलु जीवित्वा ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ८ ॥

गगनं गच्छति तावद्रागस्तत आतनुषेऽप्यहरहरागः ।
याप्यत एवं कायपरागः किं कुर्यात्तव जरसि विरागः ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ९ ॥

मूढयते त्वं धृतकोदण्डं रामं निमित विधिजननाण्डम् ।
यदि न ध्यायेः परिश्चण्डं याया याया यमराड्दण्डम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्त भ्रान्तमते ॥ १० ॥

भववैतरणीतरणोपायं भगवन्महिमस्मृतिमाप्रायम् ।
न जहिहि नोपेक्ष्यधिकापायं नारी-नरमयमीनानायम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ११ ॥

अनुसन्धेहि प्राणिन् झडिति प्राशयतीशे प्राश्नामीति ।
मादयतीशे माद्यामीति स्वापयतीशेऽहं स्वपिमीति ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १२ ॥

योऽवत्युपलान्तर्गतभेकं योऽवति शयुमध्यजगरमेकम् ।
योऽवति कोष्ठाधिष्ठिततोकं सोऽवति सोऽवति सोऽवति लोकम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १३ ॥

एवं वैरङ्गिकजनमार्गे स्थित्वा सम्यग्भगवत्सेवाम् ।
कृत्वा सर्वान्पुरुषार्थांस्त्वं लब्ध्वा ससुखस्सन्नास्वास्व ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १४ ॥

कृष्णानद्यां शीर्णा स्नातुं यातो दिष्ट्या यातसुस्नायन्त्याः ।
बध्वा गुप्तावयवान्दृष्ट्वाऽभूद्धृदयामयवान् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १५ ॥

निश्चिनु निश्चिनु परमं तत्वं परिचिनु परिचिनु परमं शास्त्रम् ।
अपचिन्वपचिनु हैतुकवादं वैदिककोविदकृतपरिवादम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रांतमते ॥ १६ ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

५७१. भगहा—ओं भगघ्ने नमः ओं ॥

1. संहारकाले सर्वेषां ऐश्वर्यादिकं हन्ति अभिभवतीति भगहा ॥

At the time of death, all the wealth and valour are destroyed by Him, for all, and Vishnu is called '**भगहा**' ।

2. दैत्यानां ऐश्वर्यं हन्ति इति भगहा ॥

Vishnu is called '**भगहा**' since He destroys all the wealth and valour of the daityas.

3. भारूपौ सूर्यचन्द्रौ गच्छतीति भगो राहुः तं हन्ति इति=भगहा ॥

By **भगः** it means 'Rahu'. Vishnu is called **भगहा** since He destroyed 'Rahu'.

In Mahabharatha Tatparya Nirnaya, it is stated in 10–29—

निमीलिताक्षेष्वसुरेषु देवता
न्यपाययत्साध्वमृतं ततः पुमान् ।
क्षणेन पीत्वा पिबतस्सुधां शिरो
राहोर्न्यकृन्तश्च सुदर्शनेन ॥ २९ ॥

While Lord Vishnu in the glorious and most beautiful Avatar as Mohini, (Which beauty even Goddess Mahalakshmi felt shy to see) served the divine nectar to the devatas. At that time Rahu deceitfully sat in the row to

drink the same and received nectar. While he was drinking the nectar, immediately Lord Vishnu Who was in Mohini avatar changed to His Narayana form and with the Sudarshana Chakra cut off his head. Hence Rahu's head remained immortal. This establishes that undeserving cannot have nectar whatever may be his efforts.

॥ श्रीः ॥

५७२. आनन्दी—ओं आनन्दिने नमः ओं ॥

1. आनन्दः अस्य अस्ति इति 'आनन्दी'।

Vishnu is called 'आनन्दी' because He is full of happiness.

2. सुखस्वरूपत्वात् आनन्दी।

Vishnu is called 'आनन्दी' because He is the very swaroopa of happiness.

This should be meditated upon well by those who aspire for Moksha. That is why while the Samanvayādhyāya started, the first sabda taken for samanvaya was 'Ānandamaya'. The Sutra ओं आनन्दमयोऽभ्यासात् ओं 1-1-12 establishes that Vishnu is Ānandamaya.

आनन्दमयः ब्रह्मादिः प्रकृतिः विष्णुर्वा ।
विष्णुरेव आनन्दमयः इति सिद्धान्तः ॥

॥ श्रीः ॥

५७३. वनमाली—ओं वनमालिने नमः ओं ॥

1. वनमाली आपादलम्बायमानमालायुक्तः।

आपादपद्मं या माला 'वनमाला' इति सा स्मृतेः ॥

Vishnu is called 'वनमाली' because He has wonderful garland decorating from neck to feet.

2. वन षण सम्भक्तौ इति धातोः वना सम्भजका च सा मा रमा च वनमा सा आलिः सखी च वनमालिः ॥

Mahalakshmi. सा अस्यास्तीति वा. She remains with Him and hence Vishnu is called as 'Vanamāli'.

3. वनं = Lotus flower. Vishnu is called as वनमाली because He has lotus garland.

4. Vaijayanthimāla with five kinds of flowers is called Vanamāla. Sri Vishnu is having such garland round His Neck upto the knees; so He is called as 'Vanamāli'.

॥ श्रीः ॥

५७४. हलायुधः—ओं हलायुधाय नमः ओं ॥

1. हलं आयुधं यस्य शुक्लकेशस्य सः हलायुधः ॥

Vishnu is called 'हलायुधः' because He had entered in Balarama in the form of Sukla's hairs and had plough as His weapon. शुक्ल केश आविष्टः बलरामस्य आयुधं हलायुधम् ॥

Balarama is *Not* an avatar of Vishnu. Since Balarama had the force of the hair of Vishnu, he is spoken of as an avatar of Vishnu. Sukla's (Roopa of Vishnu).

Srimad Acharya, in his Bhagawatha Tatparya Nirnaya, states under 1-3-23 as from the authority of 'Mahavaraha' आवेशो बलभद्रे। In Balabhadra—Balarama, it is only avesha; but not avatara.

शंखचक्रभृदीशेशः श्वेतवर्णो महाभुजः ।
आविष्टः श्वेतकेशात्मा शेषांशं रोहिणीसुतम् ॥ इति ॥

This authority clearly states that the son of Rohini, namely Balarama is not an avatar of Vishnu, but only had avesha, which means sometimes He would have presence of

God in Him and at that time He would be the Lord Vishnu Himself.

The name 'हलायुधः' should be understood in this background of Vishnu, meaning His hair, (belonging to Sukla Roopa) but not primarily meaning Balarama.

Note: 'शुक्ल केश' in one sense, may be a defect showing the age as advanced and so how can Paramatma have Bhagawan suklakesha—will be the doubt. But the other meaning for this would be—Paramatma is called 'Sukla'. His hair, is Balarama, that is Balarama has the avesha of *Sukla Roopi Paramatma*.

(2) रलयोरभेदात्—there is no difference between 'र' and 'ल' and so हलस्य=हरस्य रुद्रस्य त्रिपुरसंहारकाले आयुधरूपत्वात् हलायुधः ॥ Paramatma at the time of killing Tripurasura was present in the āyudha.

॥ श्रीः ॥

५७५. आदित्यः—ओं आदित्याय नमः ओं ॥

1. Vishnu is called 'आदित्यः' because He took Avatar as 'Vāmana' from the divine mother Aditi Devi. Bhagavadgita states in 10-21—

आदित्यानां अहं विष्णुः ।

Which means among the sons of Aditi, I am Vishnu.

2. 'अद' 'भक्षण' इति धातोः आदिनः प्रजाभक्षणशीला दैत्याः, तान् त्यजति इति=आदित्यः ॥

Vishnu is called 'आदित्यः' because He leaves off the raakshasas who eat the people.

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3. In Chandogya Upanishad 2-2-1 it is stated—

लोकेषु पंचविधं सामोपासीत पृथिवी हिंकारो, अग्निः प्रस्तावोऽन्तरिक्ष-मुद्गीथ **आदित्यः** प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु ॥

Aditya is Prathihara. Vishnu is called Aditya because He takes away our lives and our duration of living in this world.

4. Srimad Acharya states in Bhagawatha Tatparya Nirnaya in 10-35-24, the authority of Brahma Purana as—

आदिनो राक्षसाः प्रोक्ताः तदन्तत्वाज्जनार्दनः ।
आद्यन्त इति विक्षेयः परेशो ब्रह्मणीशनात् ॥ इति ब्राह्मे ॥
आदिनः राक्षसाः प्रोक्ताः, तान् त्यजति इति आदित्यः ॥

Vishnu is called '**आदित्यः**' because He leaves off the daityas and the wicked.

5. Under Chandogya Upanishad, the third Adhyaya is called **मधुविद्या** । This Aditya that is, Vishnu in Aditya is the honey of the Gods : **असौ आदित्यो देवमधुः ३-१-१** । God Vishnu is designated as Aditya and present in Aditya is conceived as **मधु** or honey. He is **मधु** because He is of the nature of infinite bliss.

आदित्य ततत्वज्ञान रूपहेतुभिः आदित्यनामा आदित्यस्थः विष्णुः देवमधु। मदः सुखानुभवः अस्मिन् धीयते निर्धायते इति मधु। सुखानुभव-पूर्णो मधुशब्दार्थः ॥ देवोपजीव्यत्वात् देवमधुः ॥

Vishnu is called Aditya. Paramatma in Aditya is called by the sabda '**आदित्यः**'। He is the enjoyer of all happiness. He is called **देवमधु** because He is so sweet to Devatas and to His devotees like honey.

6. Aitareya Āranyaka 3-2-3 states—

तस्य एतस्य असौ आदित्यो रसः इत्यादिना आदित्यस्य प्रतीयते इत्यतः अब्रवीत् ॥

ओं सर्वत्र प्रसिद्धोपदेशात् ओं 1-2-1 and in that, that Aditya was established as Vishnu.

7. Vishnu is called Aditya because He eats the daityas—

अद भक्षण इति धातोः आदिनः प्रजाभक्षणशीला दैत्याः तान् त्यजतीति ॥

॥ श्रीः ॥

॥ आदित्यकवचम् ॥

For the benefit of devotees, this humble author has given "Aditya Kavacham", from Brahmanda Puranam, which is to be read at least once in a day. In the most important sense, they all denote only Paramatma, Sri Hari.

अस्य श्री सूर्यकवचस्तोत्रमन्त्रस्य गौतम ऋषिः । अनुष्टुप् छन्दः । सूर्यो देवता ॥

देवासुरैः समागम्य ग्रहैश्च परिवेष्टितम् ।
ध्यायेल्लभेत्सर्वलाभं यः सूर्यकवचं सदा ॥ १ ॥

सूर्यस्य सम्प्रवक्ष्यामि कवचं सर्वकामदम् ।
देवानां गुरुः सम्यग्बृहस्पतिरुदाहरत् ॥ २ ॥

ध्येयः सदा सवितृमण्डलमध्यवर्ती
नारायणः सरसिजसान सन्निविष्टः ।
केयूरवान् मकरकुण्डलवान् किरीटी
हारी हिरण्मयवपुर्धृतशंखचक्रः ॥

घृणिः पातु शिरोदेशं ललाटं पातु भास्करः ।
आदित्यो मे हनू पातु श्रुती पातु दिवाकरः ॥ १ ॥

घ्राणं पातु सदा भानुर्मुखमर्कः सदा रविः ।
जिह्वां पातु जगन्नेत्रः करौ पातु विरोचनः ॥ २ ॥

सदा ग्रहपतिः पातु भुजौ पातु दिशां पतिः ।
कण्ठं दिवाकरः पातु हृदयं पातु भानुमान् ॥ ३ ॥

मध्यं मे पातु सप्ताश्वो नाभिं पातु नभोमणिः ।
द्वादशात्मा कटिं पातु सक्थि पातु सदा रविः ॥ ४ ॥

ऊरू पातु सुरश्रेष्ठः सूर्यो जानुं तथैव च ।
जंघे पातु च मार्ताण्डो गुल्फौ पातु विभावसुः ॥ ५ ॥

पादौ पद्मसखः पातु सूर्योऽवतु तनुं मम ।
इदं तु कवचं दिव्यं सर्वकामफलप्रदम् ॥ ६ ॥

सततं प्रातरुत्थाय यः सूर्यकवचं पठेत् ।
स सुराणां भवेच्छ्लाघ्यो बुद्धिमृद्धिमतां मतः ॥ ७ ॥

सर्वान् कामानवाप्नोति सूर्यसायुज्यमाप्नुयात् ।
सर्वरोगभयात्पापान्मुच्यते नात्र संशयः ॥ ८ ॥

आदित्यकवचं दिव्यमभेद्यमरिभिः सदा ।
अनेकरत्नखचितं रम्यमाणिक्य भूषणम् ॥ ९ ॥

कल्पद्रुमसमाकीर्णं कदम्बकुसुम प्रभम् ।
अशेषरोगशान्त्यर्थं ध्यायेदादित्यमण्डलम् ॥

॥ इति श्री ब्रह्माण्डपुराणे आदित्यकवचम् समाप्तम् ॥

|| श्रीः ||

५७६. ज्योतिरादित्यः—

ओं ज्योतिरादित्याय नमः ओं ॥

1. ज्योतिरादित्यो ज्योतिषां आदिर्ज्योतिरादिः सूर्यः, तस्मिन् तिष्ठति इति=ज्योतिरादित्यः ॥

Among the articles which have great splendour and shining, the first and foremost place is occupied by the SUN. Vishnu is in that Sun and so He is called 'ज्योतिरादित्यः'।

We say, "ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः"।

2. Srimad Acharya states in his Bhashya under the Sutra–ओं अन्तरः उपपत्तेः ओं 1–2–13 as "आदित्ये विष्णुरित्युक्तम्"। which means in the Sun, Vishnu resides.

The Sruti states: 'यश्चासो आदित्ये' इति आनन्दमयस्य आदित्यस्थत्वं उक्तम् ॥

Anandamaya is in the Sun. That Anandamaya is Brahma. That Brahma is Vishnu only.

Hence Vishnu is called 'ज्योतिरादित्यः'।

3. Vishnu, when He took Avathar as 'Vāmana', son of Aditi Devi, came with very large splendour and so He is called as ज्योतिरादित्यः ॥

|| श्रीः ||

५७७. सहिष्णुः—ओं सहिष्णवे नमः ओं ॥

1. भक्तकृतं अपराधं सहते इति सहिष्णुः ॥

Vishnu is called 'सहिष्णुः' because He is tolerating the violations or sins committed by His devotees.

2. *Tolerant Chakravarthi is Vishnu and Vishnu alone and nobody else can be more tolerant than He.* The 'Sahana' sakthi of Sri Hari should be properly appreciated by the devotee at every second of his life. Then Bhagavat prasada is sure to reach that devotee. With this view in mind, this humble author is giving below one case as an example to establish the height of tolerance of Sri Hari, which no one can fully visualise.

(1) Jeevas are nitya. Gita says **न त्वेवाहं जातु नासं।** that is, Jeevas are anadi. They have no beginning or no end.

(2) Sruti says that the capacity or sakthi of Sri Hari is very vast and that He can do anything, He can undo anything and He can alternatively do anything.

कर्तुं अकर्तुं अन्यथा कर्तुं समर्थः इति ॥

(3) If this is so, then Sri Hari can very well destroy a soul and can know its end, likewise. He can create a soul and can know its beginning.

(4) When His Mahima is so, where is the question of anaditwa of Jeeva vis-a-vis Sri Hari? It can be asserted only before a Devata, who has no capacity to create a Jeeva or destroy a Jeeva. Gita 2-30, states देही नित्यमवध्योऽयं देहे सर्वस्य भारत ॥

देही Jeeva having—

(i) Swaroopa deha

(ii) Linga deha

(iii) Sthula deha

Sri Hari in the swaroopa deha of the Jeeva, never leaves that and because of this only, the Jeeva is Nitya. If He

leaves out from there, the Jeeva (swaroopa deha) will be totally destroyed.

(5) In order to maintain the validity of the Vedas Sri Hari tolerates and condenses all His sakthi and acts as described in the Vedas which speak only a very small fraction of His Sakthi.

Vishnu is a Marvellous **सहिष्णुः** which is a great wonder. When Sri Rama is described, it is said, that He had tolerance and patience like the Bhoomi. Sage Narada describes Him as '**क्षमया पृथिवीसमः**'।

॥ श्रीः ॥

५७८. गतिसत्तमः—ओं गतिसत्तमाय नमः ओं ॥

1. गत्या ज्ञानेन सन्तः गतिसन्तः।

गतिसद्भिः तम्यते आकाङ्क्ष्यते इति=गतिसत्तमः ॥

Vishnu is called '**गतिसत्तमः**' because He can be reached or attained only by knowledge. By these knowledgeable seers, He is always aspired or enquired into.

2. गम्यते इति गतिः, अतिशयेन सन्सत्तमः। गतिश्चासौ सत्तमश्चेति गतिसत्तमः ॥

Vishnu is called **गतिसत्तमः** because He is the person to be reached for and He is the best of the cream of the good.

3. In Aditya Purana under the fifth **अध्यायः** 56th Verse runs thus :

अथ स्तोत्रेण संतुष्टः श्रीनिवासः **सतां गतिः**।

मेघगम्भीरया वाचा वरदानमथाब्रवीत् ॥ ५६ ॥

Lord Srinivasa who was pleased by the extollation of the devotee Sri Deva Sharma of Sri Vayu Bhagawan

and Srinivasa being the resort of the satwic souls, spoke in the clear voice like that of clouds.

4. **गतिसत्तमः** is referred by Srimad Acharya in the Bhashya Mangalacharana Sloka as '**गम्य**'। The entire Phala-adhyaya consisting of eighty Sutras deals with this **गतिसत्तमः** aspect only. He is the Best Person to be reached and He is the final destiny. There is no place or person beyond Him. That is why in the Sutra **ओं मुक्तोपसृप्य व्यपदेशात् ओं** 1-3-2 the sabda '**उप**'— need not be highly relevant to the issue taken there. But yet Sutrakara has put in the Sutra, because the devotees should understand that '**उप**' means **प्राप्यन्तर राहित्ये सति प्राप्यत्वम्**। That is, there is no further destiny beyond Him. To bring that truth also, the adverb is added in the Sutra and that is exactly the meaning of **गतिसत्तमः**।

5. Since Vishnu is very magnanimous in excusing for faults, it would be possible to reach Him. Hence He is **गतिसत्तमः**।

6. Vishnu is **गतिसत्तमः** because He is the best instructor in the path of Dharma.

धर्मे प्रत्ययिततमो 'गतिसत्तम' उच्यते ॥

॥ श्रीः ॥

५७९. सुधन्वा—ओं सुधन्वने नमः ओं ॥

1. **शोभनं धनुः शार्ङ्गं अस्येति=सुधन्वा ॥**

Vishnu is called '**सुधन्वा**' because He has a wonderful bow by name '**शार्ङ्ग**' Sāranga with Him.

2. Vishnu is called as '**सुधन्वा**' because His Sāranga bow was not like Pinaki which was broken while Sri Rama just touched it effortlessly.

सुशोभनं धनुर्यस्य 'सुधन्वा' परिकीर्तितः ॥

3. The supreme nature of His bow Sāranga compared to Pinaki, is explained by Srimad Acharya in Nirnaya 4–90—

धनुर्यदन्यद्धरिहस्तयोग्यं तत्कार्मुकात्कोटिगुणं पुनश्च।

वरं हि हस्ते तदिदं गृहीतं मया गृहाणैतदतो हि वैष्णवम् ॥ ९० ॥

That other bow belonging to Sri Hari, which excels by crores of times and is therefore far superior and fit for the Hand of Sri Hari, has thus been held by Me (Parasurama) in My Hand. Therefore, take this as being that of Vishnu.

Sri Rama took that great bow and showed that He is Vishnu and He is Parasurama.

So Vishnu is called as '**सुधन्वा**'।

॥ श्री ॥

५८०. खण्डपरशुः—ओं खण्डपरशवे नमः ओं ॥

1. खण्डः खण्डितः परशुः यस्य सः खण्डपरशुः ॥

Vishnu is called '**खण्डपरशुः**' because He has broken axe.

अथ रुद्रविघातार्थमिषीका नर उद्धरन्

मन्त्रं च संयुयोजाशु सोऽभवत्परशुर्महान्।

क्षिप्तश्च सहसा तेन खण्डनं प्राप्तवांस्तदा

ततोऽहं खण्डपरशुः स्मृतः परशुखण्डनात् ॥ इति मोक्षधर्मे ॥

In Mahabharatha under Shanthi Parva Adhyaya 352 Verses 49 and 50 state the story as under :

(i) The axe hit by Rudra to destroy the Yaga of Daksha did so and came to Badari. It came near Nara and Narayana and touched the chest of Sriman Narayana. It was diverted by Him and the same went towards Siva, who came running towards Sri Narayana. Nara took a blade of grass and by mantra it turned to be a big axe. It was thrown with speed against Siva and the same was broken at that time. (Nara is Sesha in swaroopa).

Hence Sri Vishnu is called 'खण्डपरशुः'।

2. शत्रुखण्डनात् खण्डः परशुः अस्येति खण्डपरशुः ॥

Vishnu is called 'खण्डपरशुः' because He destroys the evil-minded enemies. He is having axe with Him.

3. अखण्डः परशुः अस्येति = अखण्डपरशुः ॥

Vishnu is called अखण्डपरशुः since He has axe which cannot be broken by anyone.

4. Lord Parasurama defeated Kshatriyas 27 times with His axe. Hence Parasurama–Vishnu is called as खण्ड-परशुः।

॥ श्रीः ॥

५८१. दारुणः—ओं दारुणाय नमः ओं ॥

1. दारुवत् काष्ठमय प्रतिमामिव नयति लोकमिति दारुणः ॥

Vishnu is called 'दारुणः' because He leads the entire world like wooden dolls, what a doll dancer can do.

Srimad Acharya states in Sutra Bhashya under the Sutra **ओं अश्मादिवच्च तदनुपपत्तिः ओं** 2–1–24. Jiva cannot have independent doership tho' he is a chetana. He is like a wooden doll. In that context, Srimad Acharya gives from Bharatha, a very nice and glorious quotation :

यथा दारुमयीं योषां नरः स्थिरसमाहितः ।

इङ्गयत्यङ्गमङ्गानि तथा राजन्निमाः प्रजाः ॥ इति भारते ॥

These people are like wooden dolls under the control of the doll dancer who is Lord Sri Vishnu and they have absolutely no independence at all.

Hence Vishnu is rightly called as 'दारुणः'।

2. शत्रुविदारकत्वात् दारुणः ॥

Vishnu is called as 'दारुणः' because He destroys all the enemies—Both internal enemies as well as outside enemies.

बाह्याभ्यन्तरशत्रूणां दारणादपि 'दारुणः' ॥

॥ श्रीः ॥

५८२. द्रविणप्रदः—ओं द्रविणप्रदाय नमः ओं ॥

1. द्रविणं विद्याधनात्मकं वित्तं प्रददाति इति द्रविणप्रदः ॥

Vishnu is called द्रविणप्रदः because He is the giver of the divine wealth namely 'Knowledge' and the worldly wealth also.

2. द्रवः चित्तस्य येषां अस्तीति द्रविणः हरिभक्ताः, तेभ्यः णप्रदः स्वरूपसुखप्रदः ॥

For the devotees who have their hearts of melting nature by enjoying the glories of the Lord, He bestows 'Happiness' to them.

द्रवि णः प्रदः ॥

Hence Vishnu is called द्रविणप्रदः। This is explained in Bhakthi Pada under the Sutra ओं अम्बुवदग्रहणात्तु न तथात्वं ओं 3-2-19. अम्बुवत् स्नेहेन/ग्रहणं ज्ञानम्। That viscocity by way of Bhakthi should be there. God helps the satwic souls so and hence He is called as 'द्रविणप्रदः'।

3. द्रविणं वांछितं भक्तेभ्यः प्रददाति इति द्रविणप्रदः ॥

Vishnu is called द्रविणप्रदः because He gives all that are aspired by His devotees.

समग्रं शास्त्रतदर्थरूपं द्रविणं प्रददाति इति 'द्रविणप्रदः' ॥

Sri Vedavyasa gave all the meanings of sastras by doing Mahabharatha and by doing the Supreme Brahma Sutras, He has given the meaning of the Vedas. Srimad Acharya states—

तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार ॥

॥ श्रीः ॥

५८३. दिवस्स्पृक्—ओं दिवस्स्पृशे नमः ओं ॥

1. दिवः श्वेतद्वीप अनन्तासन वैकुण्ठान् स्पृशति इति दिवस्स्पृक् ॥

Vishnu is called दिवस्स्पृक् because He touches the glittering worlds by name Swetadweepa, Ananthasana and Vaikunta ; which means He is residing there.

2. Hence Srimad Acharya states in Chandogya Upanishad Bhashya :

स्वरूपपादा विष्णोस्तु त्रयो हि दिवि संस्थिताः ।

नारायणो वासुदेवो वैकुण्ठ इति ते त्रय ॥ इति

Vishnu in all the three worlds called Swetadweepa, Ananthasana and Vaikunta, resides in three roopas as Narayana, Vasudeva and Vaikunta.

3. परया विद्यया यः स्वं स्पृशतीति परे पदे दिविस्पृक् प्रोच्यते नित्यम् ॥

Vishnu is called as 'Divi sprik' because by Para-vidya–Brahma Sutras alone, He can be touched with uttama position, by the devotees.

|| श्रीः ||

५८४. सर्वदृक्—ओं सर्वदृशे नमः ओं ॥

1. संपूर्णज्ञानत्वात्=सर्वदृक् ॥

Vishnu is called सर्वदृक् because He is complete in knowledge. There is absolutely no shortcoming at all in His knowledge. About His knowledge, Great Sri Jaya-tirtha Mahaprabhu states in his प्रमाणपद्धतिः as :

(i) सर्वार्थविषयकम्—All-knowing in full.

(ii) नियमेन यथार्थम्—Authoritative as a rule.

(iii) अनादि नित्यम्—Eternal and beginningless.

(iv) स्वतन्त्रम्—Independent.

(v) निरतिशयस्पष्टम्—Infinitely clear and crystal.

Hence His knowledge is complete. Nobody else can have such qualities to his/her knowledge.

Hence Vishnu is सर्वदृक्।

2. सर्वं पश्यति इति सर्वदृक्। सर्वदर्शनात् इति ॥

Vishnu is called सर्वदृक् because He sees all and every-thing. Nothing is beyond His perception. Paramatma Sri Vishnu is having eyes in all places. Gita says in 13–14 :

सर्वतः पाणिपादं तत् सर्वतः अक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

Vishnu's all avayavas have eye, head, mouth, such Sakthi they have. सर्वं आवृत्य तिष्ठति। Hence Vishnu is सर्वदृक्।

|| श्रीः ||

५८५. व्यासः—ओं व्यासाय नमः ओं ॥

1. विशिष्टः सर्वस्मात् इति विः। आ समन्तात् सः इति व्यासः ॥

Vishnu is called व्यासः because He is the supreme to all and He is all-pervasive.

2. स व्यासः वीति तमर्वेहि

सः अधस्तात्स उत्तरतः।

सः पश्चात्स पूर्वस्मात्स

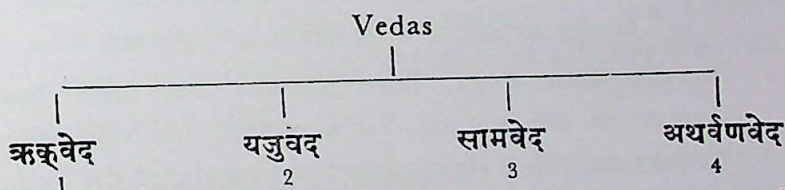
दक्षिणतः स उत्तरतः इति ॥

He is all-pervasive सर्वं व्याप्तः इति 'व्यासः'। So told in Agneya Sakha.

3. वेदविभागकरणात् व्यासः ॥

Vishnu is called व्यासः because He classified and arranged the Vedas.

Srimad Acharya states in his Bhashya :—

वेदमुत्सन्नं व्यञ्जयत्, चतुर्धा व्यभजत् ॥

तद्योगं अविजानतां तज्ज्ञापनार्थं वेदमुत्सन्नं व्यञ्जयन्, चतुर्धा व्यभजत्। चतुर्विंशतिधा Rig Veda into 24; एकशतधा–Yajurveda into 101; सहस्रधा—Sama Veda into 1000; द्वादशधा च। Atharvana Veda into 12)—तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार।

4. विशिष्टत्वेन आस्ते आ समन्तात् सरतीति व्यासः ॥

Vishnu is called **व्यासः** because He is the Supreme and in traversing He is the best.

5. In Bhagavatha Tatparya—Srimad Acharya under the Sloka 1–3–21 :

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥ २९ ॥

Sri Vedavyasa took avatar to Satyadevi and Sage Parasara. He classified the Vedas and did Brahma Sutras to fix their proper meaning with reasons. **तदर्थनिर्णयाय चकार ब्रह्मसूत्राणि।** Under this Verse, a secret prameya is brought out by Srimad Acharya, that Vyasa Avatar was even earlier to Rama avatar.

रामात् पूर्वं अपि अस्ति व्यासावतारः ॥

Kurma Purana states :

तृतीयं युगं आरभ्य व्यासो बहुषु जज्ञिवान् इति ॥

6. In Bhagavatha Tatparya Nirnaya, Srimad Acharya states under 2–7–36, an authority as under :

अष्टाविंशे युगे कृष्णः सत्यवत्यामजायत ।
व्यासाचार्यस्तु पूर्वेषु चरमे स्वयमेव तु ।
विव्यास वेदांश्चक्रे च भारतं वेदसंमितम् ॥ इति च ॥

In the 28th Yuga, Lord Krishna was born—took avatar as the son of Satyavatidevi and was called 'Vyasacharya'. He classified and regulated the Vedas and also composed Mahabharatha, a great epic superior to the Vedas.

7. Bhagavatha Tatparya in 2–9–45, quotes from Padma Purana :

हरिः व्यासादिरूपेण सर्वज्ञोऽपि स्वयं प्रभुः ।
शृणोति नरदादिभ्यो मोहायैषां प्रसिद्धये ॥ इति पाद्मे ॥

Hari in the roopa of Sri Vedavyasa is Omniscient and is Prabhu, the Master of everything. He hears from Narada and others, as tho' ignorant, to delude the wicked and daityas.

8. Srimad Acharya quotes Brahma Vaivartha under Gita Tatparya in 4-1, an excellent authority to show that Sri Vedavyasa is Vishnu and He is Lord Krishna.

ब्रह्मरुद्रेन्द्र सूर्याणां यद्दत्तं विष्णुना पुरा।
पंचरात्रात्मकं ज्ञानं **व्यासः** अदात् पाण्डवेषु तत्।
तेषामेव अवतारेषु सेनामध्ये अर्जुनाय च।
प्रादात् गीतेति निर्दिष्टं सङ्क्षेपेण युयुत्सवे॥

Vishnu earlier gave 'Pancharatra Agama' to Chaturmukha Brahma and thro' him to Indra, Surya and others. Sri Vedavyasa gave the glorious nectar 'Gita' in brief in between the two armies to the Pandavas, in particular to Arjuna, thro' him to the entire world.

9. For the devotees this humble author appeals to read **श्रीव्यासकरावलंबनस्तोत्रम्** written by Sri Yadavacharya and with translation and notes written by this humble author and published by SMSO Sabha Series No. 102 in the Year 2002.

10. For the benefit of devotees, this humble author reproduces here '**व्यासनामावली**' by Sri Bidarahalli Srinivasa Tirtha Mahan, an accredited scholar who has written a very lucid and wonderful commentary on Sriman Nyaya Sudha.

॥ श्री व्यासनामावली ॥

ईशिता श्रुतिभर्ता च भुवनप्रभुरेव च ।
जगद्गुरुः सद्गुरुश्च मुनिवंशस्य शेखरः ॥ १ ॥

भगवत्तमो वेदराट् च तथा सत्यवतीसुतः ।
श्रुतीश्वरो नीलभाश्च पाराशर्यो महाप्रभुः ॥ २ ॥

वेदव्यासः सत्पतिश्च द्विजेन्द्रान्वयजस्तथा ।
जगत्पिताऽजितश्चैव मुनीन्द्रो वेदनायकः ॥ ३ ॥

देवतापूज्यचरणश्चाम्नायानां सुपालकः ।
भारतानां वरगुरुः ब्रह्मसूत्रप्रणायकः ॥ ४ ॥

द्वैपायनो मध्वनाथो ज्ञानसूर्यः सदिष्टदः ।
विद्यापतिः श्रुतिपतिः विद्याराजो गिरां प्रभुः ॥ ५ ॥

विद्याधिराजो वेदेशस्तथा वेदपति स्वभूः ।
विद्याधिनाथो वेदराट् तथाऽऽम्नायविकासकः ॥ ६ ॥

विद्याधीशः श्रुतीशश्च श्रुतिपङ्कजभास्करः ।
कृष्णद्वैपायनो व्यासो भक्तचिन्तामणिस्तथा ॥ ७ ॥

महाभारतनिर्माता कवीन्द्रो बादरायणः ।
स्मृतिमात्रार्तिहा चैव भक्तवित्रासहा तथा ॥ ८ ॥

विश्ववेत्ता विश्वपतिर्भक्ताज्ञानविनाशकः ।
विघ्नौघध्वान्ततरणिर्विघ्नाटव्याश्च हव्यवाट् ॥ ९ ॥

विघ्नव्याल विपश्चैव विघ्नौघघनमारुतः ।
विघ्नेभपञ्चाननश्च विघ्न पर्वतसत्पविः ॥ १० ॥

विघ्नाब्धिकुम्भजश्चैव विघ्नतूल सदागतिः ।
बादरिर्जैमिनिश्चैव सुमन्तु वैशम्पायनः ॥ ११ ॥

आश्मरथ्यश्च पैलश्च काशकृत्स्नश्च लोमशः ।
कार्ष्णाजनिश्चौडुलोमिरात्रेयो रोमहर्षणः ॥ १२ ॥

इत्येते मुनयः शिष्याः यस्यासौ मुनिशेखरः ।
ब्रह्माद्यैः प्रार्थितो विष्णुः सत्यवत्यां पराशरात् ॥ १३ ॥

प्रादुर्भूतो व्यासरूपी वेदोद्धारकस्तथा ।
विज्ञानरोचिषा पूर्णो ब्रह्माण्डान्तर्बहिस्थथा ॥ १४ ॥

योगिमानसकञ्जस्थः हरितोपलसन्निभः ।
भक्ताज्ञानसुसंहारी तर्कमुद्रायुतः करे ॥ १५ ॥

दक्षिणे भवभीतानां भवनाशाय मुद्रया ।
अभयाख्यया युतः सव्ये करे सन्मंङ्गलप्रदः ॥ १६ ॥

प्राज्ञमौलिश्च पुरुधीः सुखकान्तिर्विबोधभाः ।
शतेन्द्वधिकसत्कान्तिरयोऽयजनमोहकः ॥ १७ ॥

शुक्ररक्तविदूरश्च ब्रह्माद्यैर्वर्णमानिभिः ।
संस्तुतानन्दसुगुणो योगीन्द्रः पद्मजार्चितः ॥ १८ ॥

आचार्यवर्यो विप्रात्मा पापनाशननामवान् ।
वेदान्तकर्ता भक्तानां कवितादिगुणप्रदः ॥ १९ ॥

वादे विजयदश्चैव रणे च विजयप्रदः ।
कीटराज्यप्रदः कीटमोक्षदाता च सत्प्रभुः ॥ २० ॥

आम्नायोद्धारकश्चैव तथा सत्पुरुवंशकृत् ।
मुनेः शुकस्य जनको जनकस्योपदेशकः ॥ २१ ॥

मातुः स्मृत्यैवागमन वरदातेश्वरेश्वरः ।
यमुनाद्वीपसुजनिर्यमुनाद्वीपभासकः ॥ २२ ॥

मात्राज्ञापालनार्थाय भगवान् पुरुषोत्तमः ।
धृतराष्ट्र पाण्डु विदुर जनको ज्ञानदस्तथा ॥ २३ ॥

उग्ररूपः शान्तरूपोऽचिन्त्यशक्तिः परात्परः ।
पाण्डवानां दुःखहन्ता तथाऽपरिमितान्तरः ॥ २४ ॥

हिडिम्बासंग्रहार्थाय भीमाज्ञासम्प्रदायकः ।
शक्तः कानीन इन्द्रश्च शास्त्रकृद्धरिरेव च ॥ २५ ॥

द्विषामज्ञान पापानामति संक्रामकस्तथा ।
कर्मबन्ध सुभोक्ता सा मुक्तानां स्वात्मवाहकः ॥ २६ ॥

आसमन्ताद्धत इति व्यास इत्यभिविश्रुतः ।
हृदि स्थित्वा धीप्रदः स ह्यक्षरोच्चारकारकः ॥ २७ ॥

मात्रासन्धिस्वरात्मा च संहितानामकस्तथा ।
हृस्वमाण्डूकेयनामऋष्युपासित पादवान् ॥ २८ ॥

स व्यासो वीति तमं स वै वि स एवाधस्तात् ।
येन सन्धिं विवर्तयतीद् शक्र प्रोहते ॥ २९ ॥

वयः सुपूर्णो यश्छन्दसामित्यादि श्रुतीरितः ।
कलिमागतमाज्ञाय भगवान् पुरुषोत्तमः ॥ ३० ॥

जनदृग्विषयत्वं तु त्यक्त्वाऽगाद्गन्धमादनम् ।
बदर्याश्रममध्यास्ते तत्रत्यं दिव्यमुत्तमम् ॥ ३१ ॥

यदाज्ञां शिरसा धृत्वा मरुन्मध्वात्मनाऽभवत् ।
यदर्थं तद्विधायाशु सोऽपि गत्वा तमाश्रमम् ॥ ३२ ॥

तमेव सेवमानः सन्नास्ते ह्यानन्दनिर्भरः ।
व्यासनामावलीमेतां यः पठेच्छृणुयान्नरः ॥ ३३ ॥

तस्याशुभानि नश्येयुः वृद्धास्याच्छुभसन्ततिः ।
ऐहिकामुष्मिकान् कामान् स लभेत न संशयः ॥
किमत्र वहुनोक्तेन व्यासः सम्प्रीतिमाप्नुयात् ॥ ३४ ॥

॥ इति श्री बिदरहळ्ळि श्री श्रीनिवासतीर्थकृता
'श्री व्यासनामावली' समाप्ता ॥

॥ श्रीकृष्णार्पणमस्तु ॥

This humble author wishes that the devoted readers while reading the meaning of the sabda 'Vyasa' should read this, to acquire and amass tons of virtues and this is a lucid and splendid stuti by that Great Mahan on Paramatma Sri Vedavyasa Devaru.

॥ श्रीः ॥

५८६. वाचस्पतिः—ओं वाचस्पतये नमः ओं ॥

1. सकल वाङ्मनस देवतायाः पतिः ॥

Vishnu is called **वाचस्पतिः** because He is the husband of Goddess Mahalakshmi Who is the devata of all Talk, Vak and Mind.

2. वाचो विद्यायाः पतिः वाचस्पतिः ॥

For all Vidyas, He is the Master; therefore Vishnu is called **वाचस्पतिः** ।

. Since Vishnu in the Avathara of Sri Vedavyasa did Mahabharatha, He is called as '**वाचस्पतिः**' ।

वाचः पंचमवेदस्य (भारतस्य) स्वामी वाचस्पतिः स्मृतः ॥

॥श्रीः॥

५८७. अयोनिजः—ओं अयोनिजाय नमः ओं ॥

1. न च गर्भे अवसद् देव्या, न चापि वसुदेवतः इत्युक्तः योनिजः, न भवति इति अयोनिजः ॥

Vishnu is called 'अयोनिजः' because for His birth-Avatar, with Devaki or with Vasudeva, there is no connection as ordinary children are born.

2. अयोनेः स्त्रीचिद्ररहितात् स्तम्भादेः जायते इति अयोनिजः ॥

Vishnu is called अयोनिजः. In the case of Narasimha avatar He came out of a pillar from the Sabha Hall of the Palace, but not from the organ of the female.

3. योनिभिन्ने नाभौ जनयति चतुर्मुखं इति अयोनिजः ॥

Vishnu is called 'अयोनिजः' because Chaturmukha Brahma was born/took avatar from the Navel of the Lord Vishnu, which is different and distinct from the organ of the female.

4. न योनिजः अयोनिजः ॥

Vishnu is called अयोनिजः since He is not born from the organ of the female.

5. जनन्यां न जायते इति अयोनिजः ॥

Vishnu is called 'अयोनिजः' because He was not born thro' mother. He is the Mother of all.

6. In महाभारततात्पर्यनिर्णयः Srimad Acharya says in 2-78—

वसुदेव सुतो नायं नायं गर्भेऽवसत्प्रभुः ।
नायं दशरथाज्जातो न चापि जमदग्नितः ॥ ७८ ॥

Vishnu is not the son of Vasudeva; this Lord never lived in the womb; He was not begotten by Dasaratha nor by Jamadagni.

Hence Lord Vishnu is 'अयोनिजः ।

7. In Madhwa Vijaya in 7–19 Sri Pandithacharya says—

करुणाकरः स वसुदेवमोददो
भगवान्पुरा हिमकरान्वयेऽभवत् ।
जितवान्दिशो दशरथोऽग्र्यसंपदो
जनको बभूव भुवि यस्य वैरिहा ॥ १९ ॥

The beauty of this Verse दशरथः जनकः बभूव भुवि which means King Dasaratha was made as the father of Sri Rama in this world—He is not the real father, since Sri Rama is the father of all.

Hence Sri Rama (Vishnu) is called अयोनिजः ॥

॥ श्रीः ॥

५८८. त्रिसामा—ओं त्रिसाम्ने नमः ओं ॥

1. त्रीणि सामानि निधनोद्गीथ, प्रतीहाराख्यानि यस्य सः त्रिसामा ॥

(i) Udgitha (ii) Prathiharam (iii) Nidanam are the 'Sama Vedas' and Vishnu is called त्रिसामा because He is sung in all those three Vedas—Sama Vedas [and also various other Vedas].

॥ श्रीः ॥

५८९. सामगः—ओं सामगाय नमः ओं ॥

1. सेति भार्या हि वाग्देवी प्राणो मः परिकीर्तितः। एवं तौ सामनामानौ इति छान्दोग्योक्तेः सामशब्दाभिधेय भारती वायुगतत्वात्=सामगः ॥

Vayu's wife 'Bharathi' and Vayu both are called 'साम'। Vishnu is residing in them. Hence He is called 'सामगः'।

2. अग्निः सामाभिमानी स्यात् इति, छान्दोग्य भाष्योक्तेः 'सामगः'॥
अग्नि अन्तर्गता विष्णुः ॥

Fire is equal in destroying both clean and unclean articles. Hence Fire is known as **साम** । Vishnu is residing in him. Hence He is called **सामगः** ।

3. In Chandogya Upanishad, it is stated that Bharathi, wife of Sri Vayu, is called as '**सा**' and Sri Vayu as '**अमः**'। Since Sri Vishnu is their Antaryami, He is known as '**सामगः**' ॥

सेति भार्या हि वाग्देवी प्राणोऽमः पतिरीरितः ।
एवं तौ सामनामानावुभावेवाप्युदाहृतौ ।
सामशब्दाभिधेय भारतीवायुगतत्वात् सामगः ॥

4. **सामवेदेन आप्नोति इति सामगः**

Vishnu is reached by singing His mahimas as found in the Sama Veda.

Gita says in 10–22—
वेदानां सामवेदोऽस्मि ।
साम्ना सामवेदेन गम्यते इति ॥

Sri Krishna says that His Vibhuthi Roopa is in the Sama Veda as a speciality. (After Rig Veda, this is because, this instance is a case of Sajāthiya Ekadesha Vibhuthi).

5. Paramatma Vishnu is called as **सामगः** because He is the Antaryami of Agni who does equal jobs in destroying both pure and impure items.

शुभाशुभानां दाहादौ साम्यात् सामाग्निरीरितः ॥
अग्निः सामाभिमानी स्यात् इति छान्दोग्यभाष्योक्तेः सामगोऽऽन्यन्तर्गतो
—इति सामगः श्रीविष्णुः ॥

6. वैकुण्ठस्य अखिला वेदाः उद्गीर्यन्ते अनिशं यतः ॥
Sama Vedas are always being sung by Him.
स्वयं स्वानुभवप्रीत्या गायति इति च 'सामगः' ॥

॥ श्रीः ॥

५९०. साम—ओं साम्ने नमः ओं ॥

1. साम्ना सामवेदेन गम्मते इति=साम ॥
Vishnu is called '**साम**' because He is reached by Sama Vedas.

2. सर्वभूतेषु समत्वात् साम ॥
Vishnu is called '**साम**' because He is equal in all creatures. His being in all is the same with all glories of auspicious attributes is infinite and without any iota of defect.

गीता 5-18 runs thus—
विद्या विनय संपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पंडिताः समदर्शिनः ॥ १८ ॥

A Brahmin who is learned and adhering to humility, cow, elephant, dog, eater of dog are all equal—is the meaning as it appears on the face of it.

The **समत्व** is not in these entities, but in the form of God, which is present in them.

Srimad Acharya, beautifully states—
परमेश्वरस्वरूपाणां सर्वत्र साम्यदर्शनं च ।
अपरोक्षज्ञानसाधनं इति आशयवान् आह ॥

3. Similarly again in Gita 3-28 and 3-29—
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्सु अविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

समं पश्यन्हि सर्वत्र समवस्थितं ईश्वरम् ।

न हिनस्ति आत्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २९॥

God Vishnu Who is present in all, is equal, but not all that objects are equal.

Hence Sri Vishnu is **साम** ।

4. Under **छान्दोग्योपनिषत्** 1–7–5, it is stated—

अथ एषः अन्तरक्षिणि पुरुषो दृश्यते सैव ऋक् तत् **साम** तदुक्थं तद्यजुः तद् ब्रह्म ।

Now, the Purusha seen in the eye is Rik, Saman, Uktha, Yajus and Brahman.

Mantralaya Prabhu states **नित्यसमत्वात् 'साम' इति** । which means Vishnu is called **'साम'** because He is always and eternally the same and equal in all roopas, avatars etc.

5. In Gita 9–29, it is said—

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

अहं सर्वभूतेषु समः ।

Krishna states that He is equal in all Jeevas. He has no pride, prejudice or bias nature. He has no partiality. He acts according to their inherent nature and past Karmas and the efforts undertaken by them.

Hence Vishnu is called **साम** ।

6. Under **छान्दोग्योपनिषत्** 2–1–1 states—

समस्तस्य खलु **साम्नः** उपासनं साधु ।

which means one should meditate upon the God Who is called 'Saman' and Who is gunapurna.

सारत्वेन धार्यं साधु सारत्वेन मेयं **साम** इति एक एव अर्थः ॥

Which means Vishnu is called **साधु, साम** because He is the Quintessence to be known and to be enquired into. All others are only subsidiary.

॥ श्रीः ॥

५९१. निर्वाणं—ओं निर्वाणाय नमः ओं ॥

1. निर्वाणं प्राकृत शरीरशून्यम् ॥

Vishnu is called '**निर्वाणं**' because He has no material body.

[कायः वाणं शरीरं च इति अभिधानम्]

2. Gita states in 2–72 as—

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यां अन्तकालेऽपि ब्रह्म **निर्वाणं** ऋच्छति ॥

निर्वाणं ब्रह्म ऋच्छति=Devotee reaches that Great Vishnu, Who is having body without prakriti's connection.

Hence Vishnu has body which has no iota of Matter **प्रकृति** in the gross or subtle form.

Under Gita Bhashya Srimad Acharya states : **निर्वाणं =अशरीरम् । "कायो बाणं शरीरं च" इति अभिधानात् । निर्वाणं** means without body. The lexicon usage is also shown as **बाणं=शरीरं, निर्वाणं=अशरीरम् ।**

निर्वाणशब्द शब्द प्रतिपादनम्—'अनिन्द्रियाः' इत्यादिवत् ॥

When Vishnu has no body how to explain so many Puranas, Ithihasas, Vedas and other Agamas which describe that Paramatma has body? For this Srimad Acharya gives glorious and lovely authorities to substantiate that Vishnu has body as a matter of fact, but not connected with Matter—**प्रकृति** at all.

(i) न तस्य प्राकृता मूर्तिः मांस मेदोऽस्थि संभवा ।

(ii) सदेहः सुखगन्धश्च ज्ञानभाः सत्यपराक्रमः ।
ज्ञानाज्ञानः सुखसुखः सः **विष्णुः** परमाक्षरः ॥

(iii) देहोऽयं मे सदानन्दो नायं **प्रकृतिनिर्मितः** ।
परिपूर्णश्च सर्वत्र तेन नारायणोऽस्म्यहम् ॥ इति ब्रह्मवैवर्ते ॥

All these establish that Narayana has no body with connection to **प्रकृति** in it ; but He has **अप्राकृत सौन्दर्य देह** which is unique in all respects.

Hence Vishnu is called **निर्वाणं** ।

3. Isavasya Upanishad states in the Eighth Mantra as—

स पर्यगात् शुक्रं अकायमव्रणं अस्नाविरं शुद्धं अपापविद्धम् ॥

In that Srimad Acharya states in his Bhashya quoting from Varaha Purana as—

शुक्रं तत् शोकराहित्यात्, अव्रणं नित्यपूर्णतः ॥
पावनत्वात् सदा शुद्धं, **अकायं लिंगवर्जनात्** ॥

अकायं means absence of subtle body or linga sarira.

Hence Vishnu has no subtle body or gross body or linga sarira and His body is pure and very pure **अप्राकृत सौन्दर्यदेहः** ॥

Hence Vishnu is called '**निर्वाणं**' ।

4. Srimad Acharya in Gita Tatparya under 2-72 in the end quotes an authority as :

अभावात् जडदेहस्य **विष्णुः** निर्वाण उच्यते ।
भिन्नदेहाभावतो वा स सहस्रशिरा अपि ॥ इति च ॥

Vishnu is called '**निर्वाणः**' because He has no jada deha.

॥ श्रीः ॥

५९२. भेषजं—ओं भेषजाय नमः ओं ॥

1. संसरारोगस्य औषधरूपत्वात् भेषजम् ॥

Vishnu is called 'भेषजं' because He is the medicine for the disease of Samsara.

2. भेषयति इति भेषः रोगः, तं जयति इति=भेषजं ॥

Vishnu is called 'भेषजं' because, He wins over all diseases, whether connected to body or mind.

3. भेषं means fear due to diseases.

जयति=Vishnu has won over the diseases of Samsara, that means, Vishnu is 'Nitya Muktha'.

4. Vishnu is called as 'Bheshajam' because the groups of rishis, siddhas, mahoragas (the serpents) gods and godly seers came to know of this medicine for the disease of Samsara from Narayana.

नारायणात् ऋषिगणाः तथा सिद्धाः महोरगाः ।
देवा देवर्षयश्चैव यं विदुः दुःख भेषजम् इति ॥

॥ श्रीः ॥

५९३. भिषक्—ओं भिषजे नमः ओं ॥

1. संसाररोगस्य वैद्यः ।

Vishnu is called 'भिषक्' because He is the best doctor for the disease of Samsara.

2. भिषज्यति इति चिकित्सति इति=भिषक् ।

Vishnu is called 'भिषक्' because He treats and cures all in the Avatar of 'धन्वन्तरी'।

3. Vishnu is called as 'भिषक्' because He is Antharyami for the devata doctors namely Ashwini Kumaras.

4. Vishnu is called as भिषक् because He did Brahmasutras in the Avathara of Sri Vedavyasa, which can remove the diseases relating to samsara.

भिषक्तमं त्वा भिषजां शृणोमि ॥ (ऋ. सं.)

प्रथमो दैव्यो भिषक् (तै सं.)

5. Vishnu is called as 'Bhishak' because He knows fully about samsara diseases.

भवरोगनिदानज्ञः यः असौ 'भिषक्' उदीरितः ॥

॥ श्रीः ॥

५९४. संन्यासकृच्छमः—

ओं संन्यासकृच्छमाय नमः ओं ॥

1. संन्यासं काम्यकर्मत्यागं कारयति इति=संन्यासकृत् ॥

Vishnu is called **संन्यासकृच्छमः** because He sees that result-oriented activities are left off by His devotees.

Krishna states the crux in 2–48 in **गीता**—

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्ध्यौ समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

संगं त्यक्त्वा—without aspiring for results/fruits,

सिद्ध्यसिद्ध्योः समो भूत्वा—treating in the manner whether the fruit is attained or not,

समो भूत्वा कर्माणि कुरु—treating equal, all Karmas do. This is the advice given by Lord Krishna to Arjuna and to the whole world.

Hence Vishnu is called '**संन्यासकृच्छमः**'।

2. सम्यक् न्यासं दोषत्यागं करोति इति संन्यासकृच्छमः ॥

Vishnu is called **संन्यासकृच्छमः** because He leaves off all defects; which means He is without any iota of defect.

3. अननुस्वारपाठपक्षे सतां भगवत् भक्तादीनां न्यासो येषां ते सन्न्यासा दैत्याः तान् कृन्ततीति=संन्यासकृच्छमः ॥

Leaving the devotees [Bhakthas] of Paramatma are called संन्यासाः which means daityas or devils. Vishnu condemns/destroys these daityas.

Hence Vishnu is called 'संन्यासकृच्छमः'।

॥ श्रीः ॥

५९५. शान्तः—ओं शान्ताय नमः ओं॥

1. शस्य=सुखस्य स्वज्ञात् प्रागन्तः बन्धः यस्मात् इति=शान्तः ॥

Vishnu is called 'शान्तः' because the bondage which brings happiness to an end, is under His control.

2. शर्वः शंरोधनात् इति उक्तेः, शस्य दैत्यसुखस्य अन्तः नाशः यस्मात् इति=शान्तः ॥

Vishnu is called 'शान्तः' because He brings the happiness of daityas to an end.

Under the Sutra ओं नानुमानमतच्छब्दात् ओं 1-3-3, Srimad Acharya has quoted Brahmanda Purana authority as—

शिवः सुखात्मकत्वेन शर्वः शंरोधनात हरिः ॥

शंरोधनात् हरिः—means, He closes the gates of happiness to the daityas.

3. सुखो अवधिः इति शान्तः ॥

Vishnu is called शान्तः since He is in the end of happiness and none is beyond that, which means He is alone 'पूर्णानन्दः'।

॥ श्रीः ॥

५९६. निष्ठा—ओं निष्ठायै नमः ओं॥

1. नितरां स्थितिः यस्य सः निष्ठा ॥

Vishnu is called 'निष्ठा' since His standing or existence

is always most steady and unshakable and unchallenge-able.

2. निरन्तरं तत्रैव तिष्ठन्ति भूतान् इति निष्ठा ॥

Vishnu is called निष्ठा because He makes the creatures to stand in their respective places steadily always as per their inherent and intrinsic nature.

3. Paramatma is steady always and He has no deviation at all. Chandogya Upanishad in the first illustration while establishing the difference between Jeeva and Paramatma states :

स यथा शकुनिः सूत्रेण प्रबद्धः दिशं दिशं पतित्वा अन्यत्र आयतनं अलब्ध्वा बन्धनमेव उपाश्रयते। सन्मूलाः सोम्य इमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ १ ॥

Just as a bird, tied by a string, flying in different directions and not finding any resting place, returns to the place where it is tied, similarly, all these beings have God Vishnu as their source, sustained by the God and find their abode in God even after liberation.

God is steady and Jeevas only fly and go round and round like the bird tied up to a string.

॥ श्रीः ॥

५९७. शान्तिः—ओं शान्तये नमः ओं ॥

1. शान्ति नामा सुखोन्नतेः इत्युक्तेः।

शान्ति=उन्नतमुखः ॥ उन्नतसुखत्वात् शान्तिः ॥

Vishnu is called शान्तिः because He has the most supreme and highest class of happiness.

2. सर्वेषां फलरूपत्वात् शान्तिः ॥

For all, Vishnu is the bestower of fruit/result. Hence He is called शान्तिः।

3. In Upanishad, under Siksha Valli of Taittireeya, the first Mantra concludes as—

ओं शान्तिः शान्तिः शान्तिः ॥

Three times 'Shanthi' is said because Sri Vishnu is the Great God who clears off all the unwanted entities in swarga, anthariksha loka and in the jagat.

Again, Vishnu is the Great God who destroys our agonies which are of three kinds—

(i) Ādhyātmika—troubles due to us.

(ii) Ādhibhoutika—troubles due to five boothas.

(iii) Ādhidaivika—troubles due to devatas.

All are cleared by this 'शान्ति' रूपी भगवान् and He brings peace of mind to the satwic souls and so called as 'Shanthi'.

4. Paramatma is having calmness of mind and has no attachment over any object, because all are under His control and are begging to serve Him.

तेषां शान्तिः शाश्वती नेतरेषम् (काठक)।

॥ श्रीः ॥

५९८. परायणः—ओं परायणाय नमः ओं ॥

1. परायणं मुक्ताश्रयः ॥

Vishnu is called 'परायणः' because He is the support or shelter for the released souls—Mukthas. He is the splendid and proper support. It is not like the case of Indra who became the आश्रय for तक्षक and left him in the

middle Hence आश्रयः for all is only Vishnu and hence He is called 'परायणः' ।

Srimad Acharya states in Anuvyakhyana in the 15th Verse as—

परः उत्तमः मुक्तः तस्य अयनं आश्रयः ॥

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।

आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥ १५ ॥

For the Mukthas, Sri Vishnu is the bestower of ānanda. A person, because he has reached Moksha, cannot declare that happiness should come to him 'as of right'—*No*—It is only due to the Desire and Will of Janardhana, that Mukthas would get happiness in Moksha. Therefore Vishnu is called as 'Parāyana' because the Mukthas are under His control only.

As a fact, Srimad Madhwacharya, the greatest Vedantic Mahan, has written a very splendid work by name 'Tatvodyotha' and established that the Jeevas are different from Paramatma, because even the Mukthas are always bound and stand begging for His orders.

विमतो भिन्नो मुक्तत्वात् । यदित्थं तत्तथा यथा संप्रतिपन्नः ।

is the beautiful starting point in that great work.

2. परमं उत्कृष्टं अयनं स्थानं इति=परायणः ॥

Vishnu is called 'परायणः' because He has the most splendid and supreme abode as His place. Namely Vaikunta.

3. वैकुण्ठादिस्थानं अस्य इति परायणः ॥

Vishnu is called परायणः because supreme places like वैकुण्ठ, अनन्तासन, श्वेतद्वीपः are all under His main places of abode.

4. Bhagawan is 'परायणः' because reaching Him is the place where there is no birth or death.

परमं यः परायणम् आकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् (छां)।

॥ श्रीः ॥

५९९. शुभाङ्गः—ओं शुभाङ्गाय नमः ओं ॥

1. शुभानि अङ्गानि यस्य सः शुभाङ्गः ॥

Vishnu is called शुभाङ्गः because He has auspicious limbs.

2. शुभस्य अङ्ग भूतं ज्ञानं यस्मात् इति= शुभाङ्गः ॥

For bringing happiness and joy, knowledge is the main component. That knowledge is obtained from शुभाङ्गः Sri Vishnu and so He is called so.

3. शुभानि अङ्गानि मुखादीनि यस्य स शुभाङ्गः ॥

The very Face (other limbs also) of Bhagawan will bring all auspiciousness. This can be very well seen while Sri Rama came to the Ashram of Gauthama on His way from Mithila City. Sri Rama saw the stone of the female figure which turned to beautiful Ahalya. The very Face of Sri Rama brought all mangala to her. Sri Rama did not touch by His Hand that stone figure. Great Srimad Acharya in Tatparya Nirnaya states in 4–10 as—

स्वदर्शनात् मानुषतां उपेतां
सुयोजयामास स गौतमेन ॥

The beauty of Sri Rama's angas (limbs are described by the divine Sage Narada as under—

(i) broad chest
(ii) splendid shoulders
(ili) Neck like Sankha

Like this, Sri Anjaneya also describes the angas of Sri Rama. He is **शुभाङ्गः** ।

4. The eight angas of Yoga beginning with 'Yama' and ending with 'Concentration' are all auspicious. Vishnu helps the devotees to begin and complete such meditation.

स्वभक्त्युद्भव कल्याण यमाद्यष्टाङ्गसंभवः । यः स्यात् सः शुभाङ्गः प्रोक्तः=स विष्णुः इति ॥

॥ श्रीः ॥

६००. शान्तिदः—ओं शान्तिदाय नमः ओं ॥

1. शान्तिः मोक्षः तं ददाति इति शान्तिदः ॥

Vishnu is called '**शान्तिदः**' because He is the bestower of Moksha.

मोक्षप्रदो वासुदेवोऽखिलस्य वायुश्च तदनुज्ञया ।

Bestower of Moksha, is the right, privilege and at the command of Sri Vasudeva. By His Mandate, Mahalakshmi and Her son Sri Vayu get that privilege, but not down to them.

2. ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥ १-१-७ ॥

Here it is shown that the sabda 'Atmā' does not relate to inferior Jeeva, but it relates only to Sri Vishnu, because by reaching Atma, Moksha was assured. No Jeeva reaches Moksha by reaching another Jeeva.

Brihadāranyaka Upanishad 6-4-13 states—

यस्य अनुवित्तः प्रतिबुद्ध आत्मा अस्मिन् सन्दोहे गहने प्रविष्टः ।
स विश्वकृत स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥

इति आत्मनिष्ठस्य मोक्षः उपदिश्यते ॥

3. Vishnu is called 'शान्तिदः' because He is the bestower of peace of mind to the satwic souls—devotees.

मनः शांति ददाति इति=शान्तिदः ।

4. Vishnu is called as 'शान्तिदः' because He bestows steady buddhi. When buddhi is steady, mind would be controlled. When mind is controlled, sadhanas would take place and are easy to adopt. So Vishnu is शान्तिदः ; because of Him only, all sadhanas take place. Gita states 6-7 as—

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ॥

5. Gita states in 18-59—

मत्प्रसादात् परां शान्ति स्थानं प्राप्स्यसि शाश्वतम् ।

Sri Vishnu is the bestower of eternal peace and so is called as 'शान्तिदः' ।

महानन्दां ददातीति शान्तिदः परिकीर्तितः ॥

॥ श्रीः ॥

६०१. स्रष्टा—ओं स्रष्ट्रे नमः ओं ॥

1. जगत् सर्जनात् स्रष्टा ॥

Vishnu is called स्रष्टा because He creates the world. सृज=विसर्गे इति ।

2. The lakshana of Brahma was given in the Second Sutra which is very very important and covers the whole of Vedanta. The Sutra is ओं जन्माद्यस्य यतः ओं 1-1-2.

Srimad Acharya states: ब्रह्मणः लक्षणं आह । By this creation etc., of the lakshanas, the result of अनन्तकल्याण गुणपरिपूर्ण is reached.

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगत् जन्मादिकर्तृत्वात्, व्यतिरेकेण देवदत्तवत् ॥

Vishnu is Anantha Kalyana Guna Paripoorna, because, He is the Creator etc., of the world, unlike Devadatta (who is not the creator who is not having anantha kalyana gunas).

3. While understanding that Sri Vishnu is the Creator of the jagat, it should be understood simultaneously that He is also the sustainer, destroyer, giver of jnanam, giver of ignorance, bondage is under His control and He is the regulator of all and finally bestower of liberation.

In case, such a Upasana is not adopted and understanding that Sri Vishnu is Creator alone and destruction is done by Rudra, then the consequence is brought out so nicely in Isavasya Upanishad—

अंधंतमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्यां रताः ॥

Those who do Upasana that Vishnu is not the Creator of the jagat will definitely reach the eternal hell. But those who do Upasana of Him as Creator alone, but others do destruction, protection etc., will reach a greater or severer eternal hell.

This means, the aspirant for Moksha should understand as a minimum that Sri Vishnu is responsible for those अष्टकर्तृत्व—eight qualities.

॥ श्रीः ॥

६०२. कुमुदः—ओं कुमुदाय नमः ओं ॥

1. कौ=भूमौ मोदते इति कुमुदः ॥

Vishnu is called 'कुमुदः' because He enjoys on this Earth.

2. भूभार हरणात् कुं मोदयति इति कुमुदः ॥

Vishnu is called कुमुदः because by reducing the weight on the Earth, He makes the Earth to feel happy. Hence He is called कुमुदः ॥

In Srimad Bhagawatham, under the third Skandha in the first Adhyaya, while the conversation took place between Vidura and Uddhava, a question was raised, as to why Sri Krishna did not kill Duryodhana and others, when they plucked away the kingdom from Pandavas.

ननु भूभारहरणाय अवतीर्णः श्रीकृष्णः स्वभक्तपाण्डवद्रोहिणः दुर्योधनादीन् राज्यापहारानन्तरमेव कस्मात् न हतवान् इत्यत आह ॥ नूनमिति ॥

नूनं नृपाणां त्रिमदोत्पथानां
महीं मुहुश्चालयतां चमूभिः ।
वधात् प्रपन्नार्तिजिहीर्षयेशो
ह्युपैक्षताघं भगवान् कुरूणाम् ॥ ४३ ॥

ईशः तदा एव हन्तुं समर्थः अपि भगवान् कृष्णः, विद्यामदो धनमदः तथैवाभिजनोमदः । एतेन मदान्धानां ते एव च सहतां दमा इति वचनात् विद्याधनाभिजन निमित्तैस्त्रिभिः मदैः उत्पमानां पन्थानमहाय, वर्तमानानां च भूमिः अष्टादशाक्षौहिणी गणिताभिः मुहुः महीं चालयतां नृपाणां वधनिमित्तात् प्रपन्नार्ति जिहीर्षया प्रपन्ना भूमिः तस्या आर्तिर्भारस्तन्निमित्तं दुखं तज्जिहीर्षया कुरूणां दुर्योधनादीनां अघं अपराधं उपेक्षित इति 'नूनं'

तर्कयामि ।। सर्वभूभारहरणं न स्यात् इत्याशयेन तदेव न हतवानिति भावः ।। तस्मात् श्री विष्णुः 'कुमुदः' ।।

Sri Krishna is completely capable to destroy these Duryodhana and his brother then itself. But He did not do so because due to the haughtiness of wealth, position and strength, there were many many asuras born in Kshatriya race and the world had become too much weighty due to this. The prayers by Bhoomi Devi thro' Chaturmukha Brahma was to reduce the same which Paramatma had accepted and had taken Avathara as Sri Krishna. So He waited and destroyed all of them in Kurukshetra War when their evil sadhanas came to saturation.

।। श्रीः ।।

६०३. कुवलेशयः—ओं कुवलेशयाय नमः ओं ।।

1. कुवलेशयः, कुवले=बदरिकाश्रमे शेत इति ।।

Vishnu is called 'कुवलेशयः' because He stays in Badarikasrama, where such Badari trees are in plenty.

2. कोः भूमेः बले । तादर्थ्ये सप्तमी । बलार्थं श्वेतद्वीपे शेत इति= कुवलेशयः ।।

Since Vishnu resides in Swetadweepa, He is called as कुवलेशयः ।।

3. कुवलं means water. At the time of pralaya, Sri Vishnu sleeps on these waters. So He is called as कुवलेशयः ।। कुवलं=तोयं तस्मिन् शेते इति ।।

4. कुवलं means the belly of the snake. Since Sri Vishnu takes bed on Sesha Sarpa, He is called as कुवलेशयः ।।

5. कुवलेशयः=कु+वल+ईश+या ।।

which means Paramatma Who goes about (या) controlling the jeevas who are wandering within world in evil way (thinking that they are the masters for their actions) कु— world or in evil way, वल means वलन्ति=wanders. कुवला= means jeevas who wander in the world. ईश=they think that they are the masters.

वलं येषां कुत्सितं ते कुवलाः जीवसंज्ञिताः। देहेन्द्रियादेरीशास्ते कुवलेशाः इति स्मृताः। यः तान् नियच्छन् यात्येष 'कुवलेशयः' उच्यते ॥

Sri Vishnu controls them. So He is called as 'कुवलेशयः' ॥

॥ श्रीः ॥

६०४. गोहितः—ओं गोहिताय नमः ओं ॥

1. गवां कृष्णरूपेण हितकारित्वात् गोहितः ॥

For the cows, in the Avatars of Sri Krishna, Vishnu did all things that are desired by them. So He is called 'गोहितः'।

2. गवां वेदादिरूपवाचां श्रीवेदव्यासरूपेण हितकारित्वात् गोहितः ॥

Vishnu is called 'गोपतिः' because in the Avatar of Sri Vedavyasa, He did the desired and needed activities, by protecting the Vedas and interpreting them.

That is why Srimad Acharya states in Bhashya, तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार ॥ For the benefit of the devotees, just one example is given here, to show that, how Sri Vishnu (as Sri Vedavyasa) protected the Vedas.

In Vedas, we find the sentences like मृद् अब्रवीत्, आपः अब्रुवन् and so on. This means mud speaks, water speaks. Admittedly, they are non-sentient articles and

they cannot speak. But at the time, one cannot reject these sentences as apramāna, because all Vedas are apaurusheya and there is no scope at all for apamāna. At this juncture, Sri Vedavyasa, clarifies by the Sutra—

॥ ओं अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ओं ॥ २-१-६ ॥

that is, the sabda has three meanings. In the lowest inferior sense it means jadamruth. Next to that, it means the presiding deity for mruth which is a chetana. In the most important sense, मृत् means Sri Hari.

This is the wonderful protection to Vedas, made by Sri Vishnu, as Sri Vedavyasa.

3. 'गो' means Prakirthi—the primordial matter, which is like the field and with that samsara is grown.

संसारबीज क्षेत्रस्य प्रकृतेः स्थापकश्च सः । सः 'गोहितः' इति ॥

॥ श्रीः ॥

६०५. गोपतिः—ओं गोपतये नमः ओं ॥

1. गवां स्वर्गपशुवाग्वज्रदिङ्नेत्रभूजलानां पतिः पालकः गोपतिः ॥

Vishnu is called गोपतिः because He is the Protector of the Earth, Swarga, Animal, Gokula, Water etc. and all.

2. गो=भूमेः पतिः=गोपतिः ॥

Master of the jagat. गवां पतिः=गोपतिः Master of all cows. गोपतिः=Master of all the Vedas.

3. गो=स्वर्गः पालयति इति पतिः ॥

Vishnu is the Protector of Swarga, as Upendra when He took avatar as younger brother of Devendra.

स्वर्गभूमेः पतित्वात् गोपतिः स्मृतः ।

Sri Vishnu is the Master of Swarga and so He is called as 'Gopathi'.

|| श्रीः ||

६०६. गोप्ता—ओं गोप्त्रे नमः ओं ॥

1. गोप्ता सर्वरक्षकः ॥

Vishnu is called 'गोप्ता' because He is all-protector.

2. गोप्ता योगमाया बलेन आच्छदयति इति=गोप्ता ॥

Vishnu is called 'गोप्ता' because by His yogic power He hides Himself as well as others.

3. Vishnu is called as 'Goptā' because He is the protector of the world and dispenser of the fruits of Karmas.

कर्मफलचक्रस्य परिपालकः यः सः गोप्ता इति ।

|| श्रीः ||

६०७. वृषभाक्षः—ओं वृषभाक्षाय नमः ओं ॥

1. वृषेण=धर्मेण भान्तीति वृषभाः सज्जनाः तेष्वक्षि कृपार्द्रदृष्टिः यस्य सः वृषभाक्षः ॥

The satwic souls are with dharmas. They are called वृषभाः। On them, the mercy look is on, by the Supreme Lord Vishnu. Hence He is called 'वृषभाक्षः'।

2. वृषभस्य अक्षिणीव अक्षिणी यस्य इति वृषभाक्षः ॥

Vishnu is called 'वृषभाक्षः' because He is having eyes like a bull.

3. वर्षणाद्भक्ताभिलषित सेचनाद्वृषभः। न विद्यते क्ष क्षयो यस्य सः अक्षः ॥ वृषभश्चासावक्षश्चेति वृषभाक्षः ॥

Vishnu is called वृषभाक्षः, because He is called वृषभः since by the devotees by doing dharmic acts, He is drenched. For Him, there there is no decrease or diminution. Hence He is called अक्षः। Vishnu is called वृषभाक्षः

since He is drenched by the devotees by dharmas and He has no decrease or diminution at all.

4. वृषभे सकलकायाभिवर्षुके धर्ममये अक्षिणी यस्य सः वृषभाक्षः ॥

Vishnu protects the Vedas in which dharmas are glittering. He protects them like the eyes.

5. During the Avatara as Sri Krishna, Sri Vishnu had an eye on the Asura who came in the form of Vrushabha and He killed him and hence He is **वृषभाक्षः** ।

6. Vrushabha signifies 'Dharma'. Sri Vishnu protects the world by Vedic Dharma which is like the eye—most important.

यतः अक्षः वृषभः धर्मः वृषभाक्षः स=विष्णुः उच्यते ॥

That is why He is called as 'Dharma' also—**धारकत्वात् धर्मः** ।

॥ श्रीः ॥

६०८. वृषप्रियः—ओं वृषप्रियाय नमः ओं ॥

1. वृषप्रियो धर्मप्रियः ॥

Vishnu is called '**वृषप्रियः**' since He is very much interested in Dharmas. **वृषो धर्मः प्रियो यस्य**=वृषप्रियः । That is why Vishnu Himself is called as 'Dharma'. In Bhagawad Gita, an objection was taken as to why Mangalācharana Sloka was not done while commencing such a great Sāstra which is superior to Vedas. The answer given was that mangalacharana has been done. In the First Sloka, the First Pada is **प्रार्थनारूप मंगलचरण**—

धर्मक्षेत्रे कुरुक्षेत्रे means,

हे धर्म ! क्षेत्रे क्षेत्रे कुरु ।

(सृष्टि आदि अष्टकर्तृत्वं कुरु इति)

2. वृषा इन्द्रः प्रियो यस्य इति=वृषप्रियः ॥

Vishnu is very dear to Devendra. That is why to save Devendra from the bold asura Bali Chakravarthi, Sri Vishnu took avatara as Vamana and protected Devendra. His name was Upendra younger brother of Devendra.

3. Indra only has taken avatar as Arjuna. Sri Krishna was vary dear to him and upadesha of the world-famous Gita. (Of course next to Bheemasena only, he is dear to Sri Krishna).

4. Vishnu, in order to protect Dharmas, takes avatharas since He likes the administration of Vedic Dharma, to be carried out properly.

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

is the proclamation made by Him in Gita (4–8) So Vishnu is **वृषप्रियः** ।

5. Dharmas are of two kinds—Pravrutti and Nivrutti. Pravrutti Dharma helps the Jeevas to continue in this world whereas the Nivrutti Dharmas bring their redemption. Both are liked by Sri Vishnu.

धर्मौ प्रियौ तावस्येति प्रवर्तक निवर्तकौ वृषप्रियः सः विज्ञेयः हि ॥

॥ श्रीकृष्णार्पणमस्तु ॥

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